MOODY STILL LIVES

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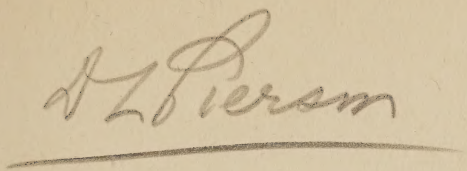

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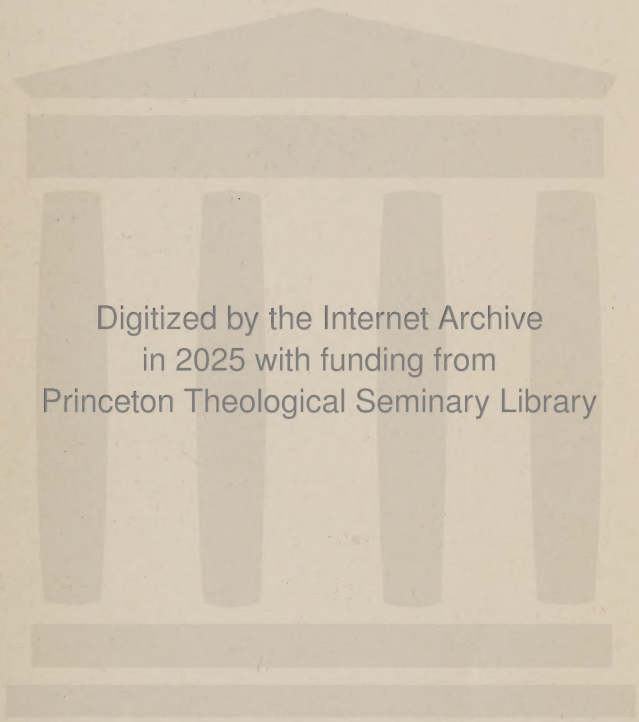
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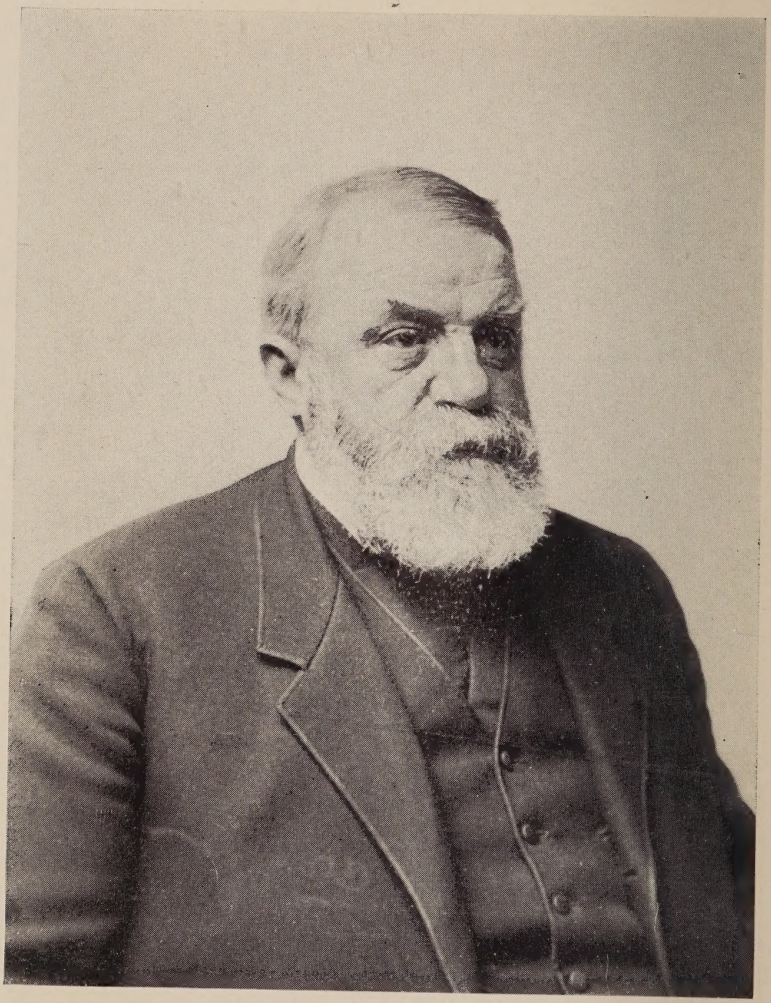

D. L. Moody

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WORD PICTURES OF D. L. MOODY

BY

ARTHUR PERCY FITT

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D. L. MOODY'S LIFE AT A GLANCE

1837—Born, February 5, at Northfield, Massachusetts.

1854—Left home.

1855—Converted to God in Boston.

1856—Joined Mount Vernon Congregational Church, Boston; went to Chicago.

1860—Gave up business.

1862—Married Emma Charlotte Revell.

1863—Organized Illinois Street Church.

1867—First visit to Great Britain.

1871—Chicago home consumed in the Great Fire.

1872—Filling with the Holy Spirit; second visit to Great Britain.

1873-5—First extended campaign in the British Isles.

1875—Bought home in Northfield.

1879—Founded Northfield Seminary.

1880—First conference held in Northfield.

1881—Founded Mount Hermon School.

1881-4—Second campaign in the British Isles.

1886—First College Students' Conference held; Chicago Evangelization Society founded, now the Moody Bible Institute of Chicago.

1891-2—Third campaign in the British Isles.

1892—Visit to the Holy Land; facing death on the Atlantic.

1893—World's Fair Evangelistic Campaign, Chicago.

1894—Founded the Bible Institute Colportage Association of Chicago.

1899—Last public service November 16, in Kansas City, Mo.; died December 22 at Northfield.

I

THREE WORD PICTURES OF MR. MOODY

MY FIRST INTERVIEW

THE scene is laid in Edinburgh Temperance Hotel on O'Connell (once Sackville) Street in Dublin, Ireland, in October 1892. It is after 10 P.M. I am waiting at the hotel desk. Presently the street door opens, and in walks briskly a broad-shouldered, stockily-built bearded man, dressed in an unassuming black suit and overcoat, with a Bible in his hand. It is D. L. Moody, returning after his meeting in the Rotunda.

I am there by appointment, and introduce myself. We step into the "lift," and go up to his room.

While I am apologising for coming at this late hour because I was reading hard for my impending final gold medal degree examination in Dublin University, Mr. Moody goes to the centre table, takes up a dish of lovely hothouse grapes which friends had sent him, and wants me to take them.

"Good for a dry throat when you are reading under a lamp," he urges.

That kindly thoughtfulness was a never-failing characteristic of his.

Major D. W. Whittle, his associate in evangelistic work, whom I had met the previous Christmas vacation, had written me a note some days before saying Mr. Moody wanted to see me; so I asked what he wanted to see me about.

"I want you to come to America as my secretary during the World's Fair in Chicago for six months next summer. . . . Great opportunity for a young man. . . . The whole world will come to Chicago. . . . Worth a year's

travel. . . . I will pay all your expenses and give you $100 a month. . . ."

It was a generous offer, but did not attract me specially, because my prospects at the Irish Bar were good. Besides, I had not even heard him preach, as I was too occupied to go to even one of his meetings. And I had never been markedly active in church relations or Christian work.

That interview must have lasted about an hour. I watched him every moment, studied him, was amazed at his simplicity, sincerity and kindness as he parried my hesitations. Finally he said: "Well, come anyway, and you can return home at any time if you are not satisfied!"

Who could resist such generous pressure from so prominent a man, of whom I had heard all my life from my older brothers and sisters and friends in admiring and respectful terms? I knew of the mighty spiritual results God had wrought through him in Great Britain and Ireland in 1873-5, and again in 1881-4. I was raised on *Sankey's Songs and Solos*. The upshot was that after receiving my degree I sailed for America in January 1893, and have been with him ever since. My respect for his position and ministry as an evangelist, and the spiritual values in being associated with him, together with his winning and commanding personality as revealed in our interview, were the weighty factors in my decision. They outweighed personal considerations. And I was not to be disappointed.

If some reader asks if that was the crazy way Mr. Moody picked up his young associates, my answer is, I don't know; I am telling about his dealings with me. But it was not so unbelievable as it seemed to me at the time. The background of his action was this. He and Mr. Sankey had held meetings in the city of Limerick, my home town, in the visit of 1881-4. My older brother Frank was secretary of the meetings; he was bright, full of proverbial Irish wit and rollicking stories. Mr.

Moody and Mr. Sankey used to have him come to the hotel after the evening meetings, and they would swap stories until they were ready for sleep. Neither of them ever forgot Frank: the mention of his name would bring reminiscent smiles to their faces.

Again in 1892 Mr. Moody held meetings in Limerick, with Frank as local secretary. Mr. Moody wanted him to join him in evangelistic work, with the World's Fair Evangelistic Campaign in mind, but Frank was now settled in a good law business,—he was one of the smartest younger lawyers in Ireland, which is saying a good deal,—was married, and had a family. Mr. Moody's next question was, were there any younger brothers. Frank told him I was soon to graduate at Dublin University. So Mr. Moody sent for me when he came to Dublin, on the strength of being Frank's brother, and apparently sized me up as worth the risk. Doubtless he had made other inquiries and knew my record in school and college, for he was a Yankee with both feet on the ground, and generally knew what he was doing. He seems to have had some reputation for acting on impulse, or by intuition, but in most cases, as here, he had given careful thought and had previous knowledge on which to form a quick decision when the time came. And when he wanted anything he usually had his way.

MR. MOODY IN ACTION

The next time I saw Mr. Moody was in action.

He wrote to me in New York to join him in Wilmington, Delaware, where he and Mr. Sankey were to hold a series of meetings. It was the first time I heard him preach. I also served him at close quarters as his secretary—answering correspondence, attending to details of the meetings, interviewing callers, and in other ways.

He had more power over an audience, day in and out, than any man I have ever observed. The moment he stepped up to the rostrum you felt he was master of the

situation. A meeting never got out of hand, not even a few times when a serious accident happened; he usually turned such occurrences to account. His eye caught everything that was taking place. He would ask an usher to seat a person who was at a loss, or to hand some one a hymn book. If the air became oppressive—close air would give him a headache,—he would have the windows opened during the singing of a hymn, or if he noticed people were getting restless because of a draught he would have the windows closed. He knew the importance of having his audience at ease while he preached, free from physical discomfort, hence his attention to such details.

There was nothing sensational about his preaching in matter or method, rather the reverse; but his downright sincerity and spiritual power won the people and led them to accept Jesus Christ as their personal Saviour and Lord, whether in the big meeting or in the smaller after-meeting. He never preached anything but the Bible, at its face value, as the revelation of God. He never left the people up in the air, but always pressed for immediate decision under the plain preaching of the gospel. His one object in life was to awaken men to their standing before God and win them to Him. The masses attended his meetings to hear him preach, but after the mass meeting he and his fellow workers dealt one by one with those who professed a willingness to receive Christ. He had no specious pulpit or platform artifices, but he had an uncanny flair—was it not the ready gift of the Holy Spirit?—for saying the right thing in the right way at the right moment. His speech was vivid and moving. He spoke straight forward, loud enough always to be heard distinctly to the end of the sentence. He used few gestures, except when reliving some dramatic episode like Elijah's translation. Without ever having heard of psychology he learned and practised the best ways to move hearts and consciences, and so to get decision and surrender to Christ. He regarded seriously his commission

from God. One listened to what he was saying, and forgot the speaker. Often an indescribable hush would brood over a meeting, everybody still and listening intently.

He knew the value of hymns in preparing the audience for his message. Singing opens the heart's door for faith. He could not sing a note himself, or rather, all he ever did was to sing-song along on one note, perhaps speaking the words of the hymn. He used to say he could sing as well as Mr. Sankey. "I sing as well as I can, and Sankey can do no better." He watched how a hymn took or failed to take with the people, and would announce one hymn after another, choosing the character of it carefully, until his audience was fused into spiritual preparedness. At times he would himself be completely bowed under the words of some hymn that specially touched him.

Here let me pause to speak of Mr. Sankey, identified more or less for some 30 years with Mr. Moody! Of all the gospel singers I have heard Ira D. Sankey was the greatest, and I have heard them all except P. P. Bliss, who was killed in a railroad accident in 1876. Others have had more polished voices, more musical technique, but even at the age of about 50 Mr. Sankey could capture an audience more quickly with his resonant voice and hold them spell-bound or Spirit-bound more fully than any singer I ever heard. He had to be great to fill the great opportunity Mr. Moody gave him.

Is it beyond the facts to say that he sang to more people (in person, I mean: with the radio it is different) than any man or woman who ever lived? I think not. He sang to multitudes twice a day or oftener, six days a week, from fall to spring, and sometimes during the summer, over a long course of years. True, his solos were not grand music, yet they had the grandeur of simplicity, and they captured the people. Hearers did not come expecting a glorious rendition of anthem or oratorio. His simple hymns and tunes gripped hearts and

consciences with the directness of their message, wrought a sense of the divine presence, and frequently brought people to decision. Mr. Moody fully recognised his colleague's power in song, and gave him plentiful opportunity. As with Mr. Moody himself, the secret was spiritual power. What would human accomplishment be without that in the serious work of saving men?

I met Mr. Sankey first at the Wilmington meetings. He liked me, and I liked him, ever afterward.

After Wilmington we went to Baltimore, Charlotte and Wilmington, North Carolina. What a rare privilege it was to be intimately associated with those two servants of God, so mighty in action, so simple and straightforward and kind at all times! What a privilege to meet the finest Christian people in those cities! For the leading business and professional men and the preachers and church people had confidence in Mr. Moody and Mr. Sankey and rallied to their side. It was an unusual introduction to America, to the best in America, for a young fellow. I have never forgotten the kindnesses and courtesies I received myself, especially in Baltimore, where Mr. Moody had spent the winter of 1878-9 (his younger son Paul was born then), and where he had multitudes of dear friends. They loved him and trusted him. They opened their hearts and their homes. Mrs. Moody joined him in Baltimore. All four of us were entertained in private homes, not in hotels. Madame ("Grandma") Levering took me as her guest and gave me a suite of rooms convenient for my secretarial duties in her lovely home on Eutaw Place. The whole Levering family showed me great kindness and hospitality. A complete stranger, I was thus favoured because I was associated with Mr. Moody.

In Baltimore I learned another thing about him. He wanted me to take in everything that was worthwhile wherever we were, so he sent me over to Washington to see the inauguration of Grover Cleveland. Boss Croker led the Tammany cohorts, the retiring president Har-

rison was in the open carriage with Cleveland, and all the leading politicians were on view. It was an effective introduction to American political life. It was a gala day for a college boy used to occasional ructions in Dublin in the days of Balfour and Parnell. Mr. Moody was keen on those things, and had me tell him all about it when I got back to Baltimore; and he laughed over my reactions and remarks.

Mrs. Moody was her husband's treasurer. She settled with me for salary and expenses. Mr. Moody never kept any money. He turned over all his income to his wife. They were always kindness personified to me. A cloud never arose between them and myself.

April was to be a month of rest before going to Chicago, May 1, for the six months World's Fair Evangelistic Campaign. So we found ourselves in Northfield, Massachusetts, the town where he was born and had his home.

AT HOME IN NORTHFIELD

Mr. Moody at home, with his family and neighbours and schools, presented a different picture, not in his personal character, but in his habits, occupations—and his clothes. He laid aside his black suit in favour of some informal free-and-easy suit. His character remained always the same, simple and unassuming; he never posed, he never put on a false front in public or in private. His life was an open book. Nothing subtle or changeful or temperamental in his character or conduct. Always frank, open-hearted, open-minded. Built solidly enough to inspire confidence, capable of a hearty laugh, enjoying a joke, even on himself. Greatly loving and beloved in his own family. True and loyal as a friend, kindly and generous with his relatives and neighbours. Those who knew him best loved him most. Tactful and sympathetic as a benefactor. Paternal in his relations with students of his schools at Northfield and Mount Hermon. Always far and broad visioned in temporal and spiritual affairs.

Forceful in performance when it came time to act. Undismayed by difficulties, rather, spurred to attack them courageously. I never went to him with a problem but he would clear the air with a few words. All because of his Christlike nature, his spiritual insight, his filling with the Holy Spirit. The nearer we can get to the truth about Mr. Moody, the more rigid the examination of the spiritual, ethical and social results of his work, the greater is the impression of him as a remarkable living demonstration of the grace and power of God.

From Northfield I went to Chicago the first of May, travelling with D. B. Towner, one of Mr. Moody's singer colleagues, from whom I learned much about the new life I was facing. In a later chapter I will give a brief survey of the World's Fair Evangelistic Campaign that occupied the next six months: a gigantic enterprise that brought me in continuous contact not only with the faculty and students and business staff of the Bible Institute, but also with a host of ministers, evangelists and singers, Bible teachers, and Christian leaders generally from all over the world, who coöperated more or less in the campaign under Mr. Moody's direction. The impression made upon me by Mr. Moody himself, and by the whole personnel, was that here was a sphere of usefulness of a higher order than even a successful career at the Irish or English Bar. It would mean the surrender of good prospects for a life of sacrificial service, such as Mr. Moody and his associates lived. But I made the higher choice, and have never regretted it. As long as Mr. Moody lived he gave me his confidence and more than friendship. I remained with him till his death—and ever since. For he is as living and real to me to-day as ever, only absent, away, until I join him again.

I am not alone in this vivid sense of Mr. Moody's reality and influence, all these years after he went away. I know numbers living who are bound to him still with bands of love and loyalty. His personality and character inspired that attachment, especially on the part of men.

I do not feel that another formal "Life" of Mr. Moody is needed just now. Immediately after his death I wrote a *Shorter Life,* which is still in print. Later that same year his elder son, William Revell Moody, issued the official *Life of Dwight L. Moody,* fully illustrated. Again in 1930 Will wrote his father's life, *D. L. Moody,* having made a study of backgrounds and added some new data that had come to light. Dr. Charles R. Erdman of Princeton Theological Seminary delivered and published a series of lectures on *D. L. Moody, His Message for To-Day* in 1928, a balanced and discerning book by one who knew Mr. Moody personally. And yet his life story has not been worn threadbare; innumerable incidents and anecdotes not put in print remain to be assembled. What is needed now and always is to know the secret of his life and power, that a multitude of other hearts and lives may be quickened. I wish I could portray the man as he was and the highlights of his career so realistically that generations that have grown up since he died might visualise him and understand him. They would like him, and believe in him.

II

HOW DID A NEW ENGLAND COUNTRY LAD BECOME A WORLD POWER?

STARTING from nothing, Mr. Moody became the most influential spiritual figure that America has yet produced. February 5, 1937, the centennial of his birth, will always be remembered for its observance by Christian people around the world. How account for his rise?

Sam P. Jones, the great Georgia evangelist of over a generation ago, was once attacked by a newspaper man who said the papers had made him.

Sam replied, with his characteristic drawl,

"Let them make another!"

It is sometimes said that Northfield made D. L. Moody, meaning his sturdy ancestry and the rugged life of New England. While granting certain values to heredity and environment we can still ask,

"If so, why has not Northfield produced another D. L. Moody?"

The secret of his power and influential career must be found in quite other directions.

Biologists might claim that Mr. Moody was an accidental deviation from the normal conditions and antecedents into which he was born, like Benjamin Franklin, amazingly unique among thirteen children. I agree he was a unique phenomenon, but that would be to judge on a merely materialistic plane, ignoring important factors in his life. I would rather list him with a few outstanding men in church history like John Wesley, Martin Luther, and with men of the Bible like Paul, John the Baptist, Moses, where in every case there were spiritual crisis and vision and enduement by God for special work appropriate to a special time and need.

Four decisive events in his life, major crises, account step by step for his rise. They are, chronologically:

1. His acceptance of Jesus of Nazareth as his Saviour, in Boston as a lad of 18 in 1855;

2. His first impressive experience in soul-winning in Chicago in 1860, aged 23;

3. His first realization of the immeasurable fulness of the Bible in Chicago in 1867;

4. His filling with the Holy Spirit in New York in 1872.

He became a believer in Jesus Christ under his Sunday school teacher's leading in Boston. He got a taste of soul-winning by observing a dying teacher of his Sunday school in Chicago. He became a man of the Bible under the ministry of Harry Moorehouse, an English evangelist and Bible teacher. His Pentecostal experience made him a soul-winning evangelist to nations.

I. HOW HE CAME TO BELIEVE IN JESUS

His conversion to God. Young Moody left home early in 1854, and after a time found a job with two uncles in their shoe store in Boston. Among conditions they imposed on the boy was attendance at Mount Vernon Congregational Church and Sunday school. It was a revival church, with a zealous and eloquent minister, Dr. Edward Norris Kirk, but it was in connection with the Sunday school he found God. Here he was assigned to a young men's class taught by one Edward Kimball. He knew little about the Bible or its teachings, but he gave close, respectful attention to his teacher, and his demeanour in class was always earnest. Let Mr. Kimball take up the story:

"I determined to speak to him about Christ and about his soul, and started down to Holton's shoe store. When I was nearly there I began to wonder whether I ought to go in just then during business hours. I thought that possibly my call might embarrass the boy, and that when

I went away the other clerks would ask who I was, and taunt him with my efforts in trying to make him a good boy. In the meantime I had passed the store, and discovering this I determined to make a dash for it and have it over.

"I found Moody in the back part of the building wrapping up shoes. I went up to him at once, and putting my hand on his shoulder I made what I afterwards felt was a very weak plea for Christ. I don't know just what words I used, nor could Mr. Moody tell. I simply told him of Christ's love for him and the love Christ wanted in return. That was all there was. It seemed the young man was just ready for the light that then broke upon him, and there, in the back of that store in Boston, he gave himself and his life to Christ."

How tenderly he used to refer to that unforgettable transaction between himself and his Saviour! I heard him preaching in Tremont Temple, in 1897, when he said:

"I can almost throw a stone from Tremont Temple to the spot where I found God over forty years ago. I wish I could do something to lead some young man to the same God. I wish I could make people understand what He has been to me. He has been a million times better to me than I have been to Him."

At another time he said:

"The morning I was converted I went outdoors and fell in love with everything. I never loved the bright sun shining over the earth so much before, and when I heard the birds singing their sweet songs I fell in love with the birds. Everything was different."

Mr. Moody did not often refer to his conversion. But then he was reticent about other great experiences in his own life, and about his evangelistic campaigns. He did not live on the past. He seemed to face forward toward coming opportunities in full assurance of faith.

He took me to see that shoe store, 43 Court Street, in 1897. A marker was placed on the building in 1930. Since then the building has been torn down and a new

building erected, on which a worthy bronze marker will identify the site in coming years.

2. HOW HE BECAME A SOUL-WINNER

Mr. Moody was led to give up flattering business prospects in Chicago in 1860 through a heart-searching experience of soul-winning which he witnessed and shared in. The story can be told in his own words, quoting from my *Shorter Life:*

"I had never lost sight of Jesus Christ since the first time I met Him in the store at Boston, but for years I really believed that I could not work for God. No one had ever asked me to do anything.

"When I went to Chicago I hired four pews in a church, and used to go out on the street and pick up young men and fill these pews. I never spoke to those young men about their souls: that was the work of the elders, I thought. After working for some time like that, I started a mission sabbath school. I thought numbers were everything, and so I worked for numbers. When the attendance ran below one thousand it troubled me, and when it ran to twelve or fifteen hundred I was elated. Still none were converted, there was no harvest.

"Then God opened my eyes.

"There was a class of young ladies in the school who were without exception the most frivolous set of girls I ever met. One Sunday the teacher was ill, and I took that class. They laughed in my face, and I felt like opening the door and telling them all to get out and never come back.

"That week the teacher of the class came into the store where I worked. He was pale, and looked ill.

" 'What is the trouble?' I asked.

" 'I have had another hemorrhage of my lungs. The doctor says I cannot live on Lake Michigan, so I am going to New York State. I suppose I am going home to die.'

"He seemed greatly troubled, and when I asked the reason he replied:

" 'Well, I have never led any of my class to Christ. I really believe I have done the girls more harm than good.'

"I had never heard any one talk like that before, and it set me thinking. After awhile I said:

" 'Suppose you go and tell them how you feel! I will go with you in a carriage, if you want to go.'

"He consented, and we started out together. It was one of the best journeys I ever had on earth. We went to the house of one of the girls, called for her, and the teacher talked to her about her soul. There was no laughing then! Tears stood in her eyes before long. After he had explained the way of life he suggested that we have prayer. He asked me to pray. True, I had never done such a thing in my life as to pray God to convert a young lady there and then. But we prayed, and God answered our prayer.

"We went to other houses. He would go upstairs, and be all out of breath, and he would tell the girls what he had come for. It wasn't long before they broke down and sought salvation.

"When his strength gave out I took him back to his lodgings. The next day we went out again. At the end of ten days he came to the store with his face literally shining.

" 'Mr. Moody,' he said, 'the last one of my class has yielded herself to Christ!'

"I tell you we had a time of rejoicing.

"He had to leave the next night, so I called his class together that night for a prayer meeting, and there God kindled a fire in my soul that has never gone out. The height of my ambition had been to be a successful merchant, and if I had known that meeting was going to take that ambition out of me I might not have gone. But how many times I have thanked God since for that meeting!

"The dying teacher sat in the midst of his class, and

talked with them, and read the 14th chapter of John. We tried to sing 'Blest be the Tie That Binds,' after which we knelt down to pray. I was just rising from my knees when one of the class began to pray for her dying teacher. Another prayed, and another, and before we rose the whole class had prayed. As I went out I said to myself:

" 'O God, let me die rather than lose the blessing I have received to-night!'

"The next evening I went to the depot to say good-bye to that teacher. Just before the train started, one of the class came, and before long, without any prearrangement, they were all there. What a meeting that was! We tried to sing, but we broke down. The last we saw of that dying teacher he was standing on the platform of the rear car, his finger pointing upward, telling us to meet him in heaven.

"I didn't know what this was going to cost me. I was disqualified for business: it had become distasteful to me. I had got a taste of another world, and cared no more for making money. For some days after the greatest struggle of my life took place. Should I give up business and give myself wholly to Christian work, or should I not? God helped me to decide aright, and I have never regretted my choice. Oh, the luxury of leading some one out of the darkness of this world into the glorious light and liberty of the gospel!"

He gave up business for personal profit once for all, and never afterward tried to accumulate wealth.

3. HOW HE CAME TO BE A MAN OF THE BIBLE

The next great crisis in Mr. Moody's career occurred when he came to realise the immeasurable fulness of the Bible. The story is most suggestive.

It begins early in 1867, when the doctor advised a sea voyage for Mrs. Moody, who had a harassing cough. They decided to go to England for two reasons: Mrs. Moody was born in London and a sister was still living

there, and Mr. Moody wanted to hear and meet some of the great Christian leaders in England, such as Charles Haddon Spurgeon of London, George Williams, founder of the Y.M.C.A., and George Müller of Bristol.

In the course of that trip Mr. Moody also went to Dublin, where he met Harry Moorehouse, "the boy preacher," who introduced himself and said he would like to come to Chicago and preach. This incident had an important sequel which we want, and which can be told in Mr. Moody's own words, again quoting from my *Shorter Life:*

"I looked at him. He was a beardless boy; didn't look as if he was more than seventeen; and I said to myself, 'He can't preach!' He wanted me to let him know what boat I was going on as he would like to return with me. I thought he could not preach, and did not let him know. But I had not been in Chicago a great many weeks before I got a letter which said he had arrived in this country, and that he would come to Chicago and preach for me if I wanted him. I sat down and wrote a very cold letter: 'If you come West, call on me.' I thought that would be the last I should hear of him, but soon I got another letter, saying that he was still in this country and would come on if I wanted him. I wrote again, telling him if he happened to come West to drop in on me. In the course of a few days I got a letter stating that next Thursday he would be in Chicago. What to do with him I did not know. I had made up my mind he couldn't preach. I was going to be out of town Thursday and Friday, and I told some of the officers of the church:

" 'There is a man coming here Thursday who wants to preach. I don't know whether he can or not. You had better let him try, and I will be back Saturday.'

"They said there was a good deal of interest in the church, and they did not think they should have him preach then; he was a stranger, and he might do more harm than good.

"'Well,' I said, 'you had better try him. Let him preach two nights'; and they finally let him preach.

"When I got back Saturday morning I was anxious to know how he got on. The first thing I said to my wife when I got in the house was:

"'How is that young Irishman coming along?' (I had met him in Dublin and took him to be an Irishman, but he happened to be an Englishman.) 'How do the people like him?'

"'They like him very much.'

"'Did you hear him?'

"'Yes.'

"'Did you like him?'

"'Yes, very much. He has preached two sermons from John 3. 16, "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life"; and I think you will like him, although he preaches a little different from what you do.'

"'How is that?'

"'Well, he tells sinners God loves them.'

"'Well,' said I, 'he is wrong.'

"She said: 'I think you will agree with him when you hear him because he backs up everything he says with the Word of God.'

"I went down to church that night, and I noticed every one brought his Bible.

"'My friends,' began Moorehouse, 'if you will turn to the third chapter of John and the sixteenth verse, you will find my text.'

"He preached a most extraordinary sermon from that verse. He did not divide the text into 'Secondly' and 'Thirdly' and 'Fourthly.' He just took it as a whole, and then went through the Bible from Genesis to Revelation to prove that in all ages God loved the world; that He sent prophets and patriarchs and holy men to warn them, and last of all sent His Son. After they murdered Him, He sent the Holy Ghost.

"I never knew up to that time that God loved us so much. This heart of mine began to thaw out, and I could not keep back the tears. It was like news from a far country. I just drank it in.

"The next night there was a great crowd, for the people like to hear that God loves them, and he said, 'My friends, if you will turn in your Bible to the third chapter of John and the sixteenth verse you will find my text!' He preached another extraordinary sermon from that wonderful verse, and he went on proving God's love again from Genesis to Revelation. He could turn to almost any part of the Bible and prove it. I thought that sermon was better than the other one. He struck a higher chord than ever, and it was sweet to my soul to hear it.

"The next night—it is pretty hard to get out a crowd in Chicago on Monday night, but they came. Women left their washing, or if they washed they came and brought their Bibles. He said again, 'My friends, if you will turn to the sixteenth verse of the third chapter of John you will find my text,' and again he followed it out to prove that God loves us. He just beat it down into our hearts, and I have never doubted it since.

"I used to preach that God was behind the sinner with a double-edged sword, ready to hew him down. I have got done with that. I preach now that God is behind the sinner with love, and he is running away from the God of love.

"Tuesday night came, and we thought surely he had exhausted that text and would take another, but he preached the sixth sermon from that wonderful text, 'God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have'—not going to have when you die, but have it right here, now,—'everlasting life.' Although many years have rolled away his hearers never have forgotten it.

"The seventh night came, and he went into the pulpit. Every eye was upon him. All were anxious to know what he was going to preach about. He said, 'My friends, I

have been hunting all day for a new text, but I cannot find one as good as the old one, so we will go back to the third chapter of John and the sixteenth verse,' and he preached the seventh sermon from that wonderful text. I remember the closing of that sermon. Said he:

" 'My friends, for a whole week I have been trying to tell you how much God loves you, but I cannot do it with this poor stammering tongue. If I could borrow Jacob's ladder, and climb up into heaven and ask Gabriel, who stands in the presence of the Almighty, if he could tell me how much love the Father has for the world, all he could say would be, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." ' "

It was a revelation to Mr. Moody of the inexhaustibility of Scripture such as he had never dreamed of. From that time he became a more diligent student of the Bible. He asked Moorehouse how to study, and invited friends to his Chicago home for probably the first "Bible readings" ever held in America.

4. FILLED WITH THE HOLY SPIRIT

It is difficult to give an accurate account of the next outstanding crisis in Mr. Moody's life. We are face to face with divine mystery, but yet reality. Mr. Moody told the story of it several times during the seven years I was with him, but never in close detail, and I think his words were never reported in full. He regarded it as almost too solemn to talk about in public, but sometimes when he was speaking on God the Holy Spirit, he would testify to his own overpowering experience.

Let us begin in Chicago in the 1860's, after a church was organised out of his Sunday school converts and their families. Illinois Street Church was the scene of continuous revival activity, with Mr. Moody as its moving spirit, and frequently the preacher.

Two faithful and devout women used to attend his

meetings and sit on the front seat. He could see by the expression on their faces that they were praying, and at the close of the service they would tell him they were praying for him. They sensed something lacking.

Praying for him! Why? What for? Wasn't he full of zeal and activity for God? Why didn't they pray for the people?

"We are praying for you that you may receive the POWER."

"Haven't I got the power?"

"No, we are praying for you because you need the power of the Holy Spirit."

"I need the power! Why," said Mr. Moody, speaking of it in after years, "I thought I had power. I had the largest congregations in Chicago, and there were many conversions. I was in a sense satisfied. But right along those godly women kept praying for me, and their earnest talk about anointing for special service set me to thinking. I asked them to come and talk with me, and we got down on our knees. They poured out their hearts that I might receive the filling of the Holy Spirit. There came a great hunger into my soul. I did not know what it was. I began to cry as I never did before. The hunger increased. I really felt that I did not want to live any longer if I could not have this power for service."

Chicago was laid in ashes while he was in this mental and spiritual condition. The Great Fire commenced on October 8, 1871, and swept out of existence the whole north section of the city where he lived and worked. His church was burnt and his flock scattered.

Under these circumstances he left for the East to raise money for relief and the wherewithal to build a new church.

Mr. Douglas Russell, an English evangelist, supplies a link here. He says he was holding meetings in New York early in 1872 when he heard that Mr. Moody was at work in Brooklyn. Having met and worked with Mr. Moody previously, he crossed to Brooklyn and attended

a Bible reading when the subject happened to be "The Holy Spirit: His Person, Offices and Work." Asked by Mr. Moody to speak, Mr. Russell made some remarks on Galatians 4, saying at one point that all believers have the Spirit of sonship, though all believers do not have the Spirit of power for service. Every believer is a child of God, being born of the Holy Spirit, but not every believer has received the filling of the Holy Spirit for service.

"At this point Mr. Moody, standing by my side, struck the desk with his fist and exclaimed with vehemence:

" 'I never saw that before! Been troubled about that for years! Never saw it before.' "

I can visualise that episode: Mr. Moody listening eagerly to Mr. Russell, catching his point, clinching it *instanter* in his own experience in that expressive way.

Mr. Russell says it was the following day, in the streets of New York, that Mr. Moody became conscious of a power coming upon him and flooding his whole being with an overwhelming sense of the love of God in Christ. It was God the Holy Spirit!

Mr. Moody once said that during that trip East the hunger for spiritual power was ever upon him. The Chicago Fire did not dismiss or displace his yearning.

"My heart was not in the work of begging. I could not appeal. I was crying all the time that God would fill me with His Spirit. Well, one day in the city of New York—ah, what a day!—I cannot describe it, I seldom refer to it, it is almost too sacred an experience to name. Paul had an experience of which he never spoke for fourteen years. I can only say God revealed Himself to me, and I had such an experience of His love that I had to ask Him to stay His hand. I went to preaching again. The sermons were not different, I did not present any new truths, and yet hundreds were converted. I would not now be placed back where I was before that blessed experience if you should give me all the world. It would be as the small dust of the balance."

Unquestionably something supernatural happened that day analogous to the marvels of the Day of Pentecost for the apostles and others, as stated in Acts 2. It was a pivotal experience that explains the remarkable change that began and matured in Mr. Moody. His personal character gained an elevation that he never lost. The Bible became a new book to him under the revealing light of God, establishing his convictions and giving him that vivid realisation of things divine. As with Paul, God revealed His Son in Mr. Moody that he might preach Him among nations. The great British campaign followed the next year. His singular power in preaching, which baffled both friendly and hostile critics on the merely human level, kept its high plane to his dying day. But he used to say: "We are leaky vessels, and must take pains to have grace replenished daily."

It was my privilege to know Mr. Moody intimately, and I see in his Pentecost adequate explanation of his Christlike character and power. The seven years I was with him I never saw him do an ignoble deed, never heard him speak a mean or unkind word, never perceived in him selfish ambition or self-seeking.

I have heard of an address he gave at the College Student Conference at Northfield in 1893 when he divided his life into three definite periods: a period of nature (before conversion), a period of grace (after conversion), and a period of Power (after his filling with God the Holy Spirit).

Of course, Mr. Moody was not unique in this Pentecostal experience. Many another can testify to the same blessed fact, each in his or her own definite way, even though they were not lifted to the eminence and usefulness that Mr. Moody attained under God. An individual Pentecost is the prerogative of every believer.

III

NORTHFIELD A HUNDRED YEARS AGO AND TO-DAY

PIONEER AND COLONIAL HISTORY

TO UNDERSTAND all about Mr. Moody one must understand all about Northfield as it was a hundred years ago and as it is to-day. Here he was born. Here he came back to make his home, and his home base. Here he developed a religious and educational centre. Here he died, and was buried. Let us then delve briefly into its history.

The centennial of his birth takes us back to 1837, but behind that are two hundred years of Northfield history. When the tercentenary of the granting of a royal charter to the colony of Massachusetts was celebrated in 1930, Northfield was able to keep step with its own tercentenary.

Before the coming of the white man the territory was occupied by a tribe of river Indians called the Squakheags. Reliable indications of their settlement abound to-day in such forms as sites of villages, granaries, burial places, arrowheads and stone chips, stone implements, fire stones, council fires, and skeletons. Literally miles of Indian trails and trenches are still observable in the vicinity.

In 1669, that is, 49 years after the landing of the Pilgrims, a committee of four men was deputed by the Provincial Court to seek new sites for English settlement. They worked their way West from Boston along Indian trails, and on reaching Crag Mountain they looked down on what is now the township of Northfield. Here was a cleared area of river lowlands where the squaws used to

cultivate fields of corn and pumpkins. The men fished in the river and hunted in the woods and hills. Of course, these features made the place desirable for white settlement, so upon the recommendation of the explorers these lands were reserved for a town site by the Provincial Court. Early in 1671 a party from Northampton came up and purchased over 10,000 acres from the Indians. The deed is still in existence. In 1673 a further purchase was made, a town was laid out, and settlers arrived. Relations with the Indians were peaceable until 1675, when King Philip organised a collective inter-tribal effort to drive out the whites. A massacre of some Northfield settlers occurred, and the survivors abandoned the town. A second settlement in 1685 had to be abandoned in 1690 for similar reasons. It was not until 1714 that the situation was sufficiently relieved to effect a third and permanent settlement. The Treaty of Utrecht ended Queen Anne's War in 1713. By its terms France relinquished all claims to the allegiance of the Indian tribes known as the Five Nations. But hostilities were renewed in Father Ralle's War, 1722-25. A blockhouse named after Governor Dummer of Massachusetts was now erected some eight miles up the Connecticut valley, and thereafter Northfield was relieved of its exposure to direct attack by Indians. For upward of 75 years it had been the most northerly white settlement in the Connecticut valley.

But permanent peace had not yet arrived. The Old French and Indian War, 1744-49, and the Last French and Indian War, 1754-63, both occasioned by wars between France and England, brought battle and bloodshed to Northfield. General Wolfe's brilliant victory on the Heights of Abraham and the capture of Quebec in 1759 were followed by the capture of Montreal in 1760. The whole province of Quebec and its dependencies surrendered to the British, the power of France in Canada was eliminated, and so the Indian peril waned.

With the restoration of stable peace Northfield reor-

THE HOMESTEAD, 1886

D. L. MOODY'S HOME AT NORTHFIELD
FROM A WOOD-CUT, WHICH APPEARED
IN HARPER'S WEEKLY, IN 1886

ganised its life, growth and reconstruction ensued, new industries sprang up. Then the Revolution! Northfield of course lined up with the rest of Massachusetts, organised a company of "Minute Men" in 1775, raised a company of soldiers in 1776, and did its part against the British. It shared the common lot of political confusion and economic distress after independence from the mother country had been won. However, order and prosperity were soon recovered, and foundations laid for modern Northfield. But the small industries faded away before the invention of labour-saving machinery and the advance of the capitalistic system.

This brief outline of pioneer and colonial history shows that Northfield has a past full of adventure and romance. A few Indians from the North used to spend summers in Northfield until about fifty years ago.

NEW ENGLAND HERITAGE

Dwight Lyman Ryther Moody was born in Northfield on February 5, 1837, sixth in a family of the nine children of Edwin and Betsey Holton Moody. Lyman is a family name in the town. Ryther also was the name of a local family of no special interest or permanency. Its use was soon dropped.

His Moody and Holton forbears were of pure English stock.

John Moody of the county of Suffolk, England, reached America in 1633, and settled in Roxbury, Massachusetts. Two years later he joined a party that moved West into the Connecticut valley and founded Hartford, Connecticut. His name is listed on the monument in the Ancient Burial Ground erected in memory of those first settlers. Thence his descendants moved up the valley, until finally in 1796 one Isaiah Moody came to Northfield. He appears as a landowner in 1797, when he bought four acres of land, which were in possession of the family until acquired by Northfield Seminary in 1920. Edwin, a son

of Isaiah, born here in 1800, married a local girl, Betsey Holton.

The Holton family stems from William Holton, who reached America from England a year later than John Moody, 1634. Like the latter, William Holton settled in the Connecticut valley, and his name is on the Hartford monument. A grandson came to Northfield over 200 years ago. He acquired a grant of land from King George II on Bennett's Hill, on the west side of the river, near the entrance to Mount Hermon School, and the family has held possession of it ever since, so that a deed of transfer has never passed on the property. Betsey Holton was born in this homestead in 1805.

There are no Moodys now in Northfield except descendants of Edwin and Betsey Moody. They have not kept in touch with collateral branches of the family, nor *vice versa*. But the Holton connections form a numerous tribe in the vicinity, and a biennial Holton Family reunion brings many more from afar.

Edwin Moody and Betsey Holton were married in 1828, and lived in a homestead in Northfield built five years before. Here Dwight was born. The house now bears a bronze tablet, "Birthplace of D. L. Moody."

This outline shows how Mr. Moody was descended from English and New England stock. I wonder if he did not inherit his build from the English. The typical New England Yankee is pictured like Uncle Sam, lean and lanky. Some of his brothers fitted that picture, but Mr. Moody weighed about 250 pounds, and was about five feet ten inches tall, though his broad shoulders and substantial build deceived one as to his height. President Theodore Roosevelt reminded me of Mr. Moody in his stocky build and dynamic energy. One sees more men of his build in England than in New England. However that may be, we may agree that he exhibited the best qualities of the God-fearing Puritans in his personal life and in his career.

Edwin Moody was a mason by trade, which in those

days included brickmaking as well as building. I have in my possession the old-fashioned leather-bound ledger in which he kept his accounts. It was given to me by Mr. Moody's sister, Aunt Cornelia Walker.

A HUNDRED YEARS AGO

What was the Northfield like into which Mr. Moody was born a hundred years ago?

The township straddles the Connecticut River, about eight and a half miles long, North and South, and five miles wide on the average, East and West. The northern boundary is the state line separating Massachusetts from New Hampshire and Vermont.

Its population in 1830 was 1,757; in 1840, 1,673. A hundred years ago the population was distributed over the township in prosperous farms, with a village at the centre that had a post office (established 1797), two churches, schools, a Masonic Lodge (instituted in 1796, its charter being signed by Paul Revere), two or three private water companies (the first organised in 1797), lawyers and doctors, stores, grain and other mills. The well-to-do residents lived in their own substantial colonial frame houses, many of which are standing to-day, often occupied by descendants of the original families.

The town had been laid out with one Main Street running North and South, ten rods (165 feet) wide, with side roads leading to the river lands and to the wooded hillsides. Over a hundred years ago this street was lined with double rows of elms on each side, a noble avenue. Replacements have since been made as needed. The original home lots were laid out on Main Street in generous slices that ran to the river on the West side and to the wood lots on the hills on the East side. The original lot lines have been hopelessly scrambled in most cases with the passing of the years.

In the early New England settlements the church was

financed and directed by the town. About the turn of the century the controversy between Orthodoxy and Unitarianism broke out. The Northfield minister of that time was liberal in thought, joined the Unitarian denomination when it was organised, and carried his church and most of his parishioners with him. They included the élite of the town. Thirty men and women, however, could not accept the new deflated theology, withdrew from the first congregation, and incorporated the Trinitarian Society of Northfield. The Moodys remained adherents of the Unitarian Church. Every Sunday the children were sent there to Sunday school, over a mile away; but what was a walk of a mile in those days? Rev. Oliver Capen Everett, minister from 1837 to 1848, is remembered for his kindness and help to Widow Moody and her children in the days of her struggle against poverty. The only baptism Mr. Moody ever received was at the hands of Mr. Everett, but it was in the name of Father, Son and Holy Ghost.

The story is that on May 28, 1841 a neighbour stuck his head in at the window of the little red district schoolhouse and asked if any of Ed. Moody's children were there, and said their father had just died suddenly. He had gone about his work as usual that morning, but a pain in his side sent him home. About one o'clock in the afternoon he was found dead, kneeling beside his bed as if in prayer. Heart disease was said to be the trouble. Mr. Moody had to guard against the same trouble for a score of years, and died of it.

Dwight was four years old when his father died. The shock of his sudden death was about the earliest thing he could remember.

The widow and young children were now left in trying circumstances. The father had not been provident. The homestead was mortgaged. Mrs. Moody had no one to rely on but herself. What little the older children could earn was trifling. But she held on bravely, kept her

brood together, triumphed over adversity, and lived to enjoy a happy old age under the old roof, generously cared for by her famous son.

The old family Bible containing the record of family births, a book of devotions, and a catechism, which were Widow Moody's only books, are still preserved.

Those early years of privation and hardship did not embitter Dwight. On the contrary, his mother's courageous character and firm family control were thankfully remembered all his life. Lessons of hard work, thrift and sympathy for the needy were ingrained in his own character. In many lives it would seem as if early privations built a character foundation for future greatness.

I have often interrogated older men and women who were contemporaries of young Moody, but never could get much satisfaction. They had almost nothing to tell about him. He was just one of themselves, no better, no worse. No one ever saw indications that he would become a great man.

In 1829 some leading citizens organised the Northfield Academy of Useful Knowledge. They purchased the old Hunt's Tavern (still standing), and refitted it to serve their purpose. The school was continued until 1845. Another select private school was also conducted in this building later, and was attended by some of the older residents still living. D. L. Moody is listed among the pupils in one or more of the old prospectuses, but his education was meagre at best, and its deficiency proved more or less of a handicap all his life.

I have been told by contemporaries that Widow Moody and her family were regarded or disregarded about as we to-day think of the poverty-stricken families that live on the fringes of our towns and villages. Out of these disheartening but not dishonourable conditions came this man who was to enjoy the confidence and friendship of the greatest in the land. His humble origin never

bothered him. As I have said, he did not live in the past. His native essential worth proved itself in his whole career.

TO-DAY

The present era of Northfield's expansion and well-being may be said to have begun with the return of Mr. Moody to his home town in 1875 as a world-famous evangelist. But Northfield had already progressed in several directions. The Vermont and Massachusetts Railroad built its road through Northfield and opened a depot there in 1850, a double-deck bridge over the Connecticut River and a roadway under the rail tracks. Two town-supported ferries were other picturesque conveniences for crossing the river; one of them is still operated every summer. The Connecticut and Passumpsic division of the Boston and Maine Railroad followed the valley West of the river.

The Civil War and the opening up of the West had their repercussions in the family and business life of the town. Many of the young men and women heard the call of the cities and of the West: among them Dwight Moody. I cannot find record of any return visits until 1875. His daughter recalls some visits as a girl, but they had no special significance. He went to England for his first great campaign in 1873, and remained there until August 1875, reaching in some respects the highest peak of his remarkable career. His Chicago home having been swept away in the Great Fire of 1871, he had no home in America, so he came to Northfield to see his aged mother, with whom he had kept up unbroken correspondence all the years of his absence. He was now 38 years old.

His future lay in evangelistic work, which would take him from city to city during the winter months. The summer would be spent in rest and study and preparation for the next winter. But where? A trifling cause became a deciding factor as to the place. His mother's

land adjoined a twelve acre farm belonging to a neighbour who was annoyed because her hens trespassed in his cornfield. Mr. Moody wished to remove this friction, and finding that Mr. Alexander would sell out for $3,500, he closed the deal at once. The sum of £500 had been given him by a wealthy convert in England, Mr. Edward Studd, as a thankoffering. He returned the cheque, saying he had no use for it. Mr. Studd sent it back to him, but again Mr. Moody returned it. Mr. Studd insisted, and sent the cheque a third time, and now Mr. Moody used it toward the purchase of this farm for a home. It was his only home until he died there. The knoll called Round Top where he and Mrs. Moody were buried is part of that property.

But his summers were not to be so easy. It became his custom to invite neighbours and visitors to his home for Bible readings, as he had done in his Chicago home. Then in 1879 he started Northfield Seminary for girls on land adjoining his own place. September 1880 saw the first of the famous Northfield Bible Conferences. Mount Hermon School for boys was founded in 1881. The annual College Student Conference followed in 1886. The Northfield Training School for women was opened in the hotel in the fall of 1890. A Young Women's Conference held its first session in 1893. The magazine "Northfield Echoes" began publication in 1894. An Eastern depot of the Bible Institute Colportage Association of Chicago was established in 1895, also Camp Northfield in 1895. The "Record of Christian Work" came to Northfield in 1898. To-day, some of these enterprises have been merged or discontinued, but four other annual summer conferences and a score of other conventions which are not under Northfield management, meet in Northfield throughout the year.

These activities soon transformed the north end of the town, which is known as East Northfield. The horse-and-buggy era passed. Public utilities were introduced. New roads have been built, hundreds of all-the-year

residences have been erected, and in addition a hundred or more summer cottages on the hillsides and highlands. A new Trinitarian church was built in 1888-9 at a cost of $28,000. Its capacity is 1,200, perhaps the largest in the county, being intended to accommodate not only the townspeople but also the students and faculties of the two schools, which had no chapels of their own at that time. A first-class hotel, erected in 1888 and several times enlarged, open all the year, accommodates hundreds of visitors; there are also other hotels and inns of less capacity. The whole town has benefited culturally and economically by the presence of thousands of visitors at the summer conferences, and by the student and faculty constituencies of over 600 in each of the two schools; for though Mount Hermon is located over the township line in Gill, it enters largely into the business and social life of Northfield. The town has, however, retained much of its oldtime attractiveness. Its population, not including the constituencies of the schools under present census regulations, is now 1,950.

Northfield is one of the beauty spots of New England. There is a quiet charm that captivates the visitor. From the front porch of his home Mr. Moody had a restful view that he loved of the Connecticut River valley, with hills to the West and North, reminiscent of the English Lake country. The eye and the mind can feast on beautiful landscapes in any direction all the year round. Winter sports attract hundreds of enthusiasts, while thousands of summer residents, vacationists and conference delegates find plenteous opportunities for all kinds of outdoor life and diversion in an atmosphere of purposeful Christian upbuilding and inspiration. Main Street, nearly two miles long, is perhaps the finest old avenue of its kind in New England. It is a grand town to live in. The people make fine neighbours.

When first he returned to Northfield after his triumphs overseas, Mr. Moody—a prophet in his own country—was viewed with a certain amount of jealousy and suspicion

or incredulity by the Unitarian oldtimers but most of them came to appreciate him highly. A few were bitter and hostile as long as they lived, but he was always a simple, unaffected man among his neighbours. When the end came the townspeople were unanimous in feeling that they had lost the town's most famous son and their best friend. He had never held aloof from town interests. He was always ready to do his share for its advancement, and to help needy individuals, regardless of their religious connections or social standing; and he did it sympathetically and unostentatiously. They believed in his genuine goodness of heart, and they were glad to hear him preach. Northfield is a different place without him, but the fragrance of his life and Mrs. Moody's abides.

The gist of this chapter is that Mr. Moody rose out of humble beginnings, with extremely limited religious, social and cultural advantages, "a root out of dry ground," but with great possibilities for organisational initiative. He made the town famous by his life and work, lifting it into world prominence and usefulness, and it has not dropped back. There are "Northfields" in all the continents, with conferences modelled after Mr. Moody's Bible conferences. Yet strange to say, neither the town of Northfield nor the schools has a marker or monument to which his name is attached except a bronze bust in Sage Chapel and a bronze tablet on his birthplace. He once said he would rather save one soul from death than have a monument of solid gold reaching from his grave to the heavens. "The monument I want after I am dead and gone is a monument with two legs going about the world, a saved sinner telling about the salvation of Jesus Christ." Still, as in the case of Sir Christopher Wren and St. Paul's Cathedral in London, come to Northfield and look around and you will see a noble material monument!

IV

BEGINNINGS OF SPIRITUAL POWER, 1854-73

THIS chapter spans nineteen years of Mr. Moody's life, from the time he left Northfield in 1854 until he embarked on his unexpectedly phenomenal evangelistic career in Great Britain and Ireland in 1873.

The chief source of autobiographical material is a number of his letters found in a small bag of his mother's after she died in 1896. The earliest letters were from Boston, where he spent the years 1854-6. He went to Chicago in the fall of 1856, and that was his base until he left for England. Other autobiographical material is found in the many personal anecdotes he used in his sermons.

BOSTON

During the years in Boston he was only an unsophisticated country lad of 17-19 years. His letters home are short. They tell of experiences in city life, and how he was getting along in his shoe-store job, and make enquiries about home affairs; such as the planting, the corn crops, the potatoes and similar topics. After he was converted a religious note is seen in his letters.

The light of heaven that flashed upon him at his conversion never afterward even flickered or grew dim. His whole life was changed, as well as his outlook on life. Religion and the Church had meant little to him before, but now they began to loom large in his daily life. Stories may be found in print of one and another trying to rebuke young Moody for speaking at prayer meetings and seeking to repress his zeal. It can easily be credited that he was whole-hearted and active in religion just as

he was in other things. But Mr. Kimball, whose interest in his Sunday school scholar never abated, said that while the lad attended the Friday evening church prayer meetings quite regularly, he had no recollection of hearing him speak except a few times when he was invited by the leader of the meeting to take part. "I can truly say, and in saying it I magnify the infinite grace of God as bestowed upon Mr. Moody," wrote Mr. Kimball, "that I have seen few persons whose minds were spiritually darker when he came into my Sabbath school class, or one who seemed more unlikely ever to become a Christian of clear, decided views of gospel truth, still less to fill any sphere of extended public usefulness."

He sought membership in Mount Vernon Congregational Church in May 1855. A minute in the committee book indicates that while he had something to his credit in personal belief and practise, he was not sufficiently instructed in routine doctrine to satisfy the committee. His case was therefore deferred, and three members of the committee were appointed to instruct him as needed. A second minute, dated March 12, 1856, is more satisfactory; he was apparently recommended for membership, for his name appears on the roll of members under date May 3, 1856.

CHICAGO

His restless ambition to get on in business soon yielded to the lure of Chicago. This young city, so strategically situated between the East and the expanding West, offered boundless possibilities to an energetic and pushing young man like Dwight Moody. Boston was too conservative, and perhaps his relations with his uncles had not been too pleasant. In September 1856 he was in Chicago.

He soon found a position in a leading shoe store, and began to make good money. When a jobbing department was added to the business he had fuller opportunity for

his own initiative and push, and presently was a travelling salesman covering the adjoining states. He stayed in the shoe business, with three successive firms.

But neither his determination to get on in business nor the stirring current political agitations crushed out his religious impulses. He brought his religion with him to Chicago, and put it in practise immediately. His first Sunday there he attended a Baptist Sunday school in the morning. He also joined a Methodist Young Men's Mission Band which visited boarding-houses and hotels early Sunday mornings with tracts and invitations to church services. Sunday afternoons he identified himself with a mission school on the North side. We have no record of such interdenominational activities in Boston. Denominations never did mean much to him, however. He used to say he had not a sectarian hair in his head.

Apparently he obtained a letter of transfer from Mount Vernon Church before leaving Boston. He joined Plymouth Congregational Church immediately, and in 1863 he transferred to New England Congregational Church. When Illinois Street Church was organised for converts of his own Sunday school and religious meetings in 1863, he joined it. This church was started only on the advice of several church friends and ministers whom he consulted. His converts were non-church-going people, who would not be at home, even if they were welcome, in any existing church.

His Sunday school, first held in a vacant saloon, had to seek larger quarters in the North Market Hall in 1858, and became the largest school in the West, second in size only to John Wanamaker's school in Philadelphia.

All things flourished until 1860, when Mr. Moody was led to give up business and devote all his time and effort to Christian work, as told in Chapter II. He now became a recognised religious leader, independent, and without salary or assured support. He was able to push his Sunday school activities with increased zeal, and to add evening and prayer meetings, welfare and recrea-

tional work, with new pastoral opportunities and responsibilities. He became associated with a group of active Sunday school men, including John H. Vincent and B. F. Jacobs, who promoted organisation and advance in the Sunday school and conceived and started the International Sunday School Lesson system. A Young Men's Christian Association had been started in Chicago, and there also Mr. Moody found a congenial outlet for his burning enthusiasm. Soon he was dominant there, for in those early days the "Y" was a simple religious and social institution, an interdenominational centre for lay members, and he had the will, the ability and the time to push it. A minute spread on the records of the Chicago Y.M.C.A. at the time of his death reads:

"It will ever remain a precious memory of this Association that he began here his larger ministry. He was active in securing its first, second and third buildings. The first Farwell Hall, which was also the first Association building in the world, was opened in 1867 when Mr. Moody was president. The Chicago Association honours and cherishes the memory of Dwight L. Moody for what he wrought here, and for the greater work which he has since pursued with such success for the world's evangelisation."

When the Civil War broke out and thousands were called to the colours, he assisted in forming an Army and Navy committee of the "Y," which later was affiliated with the Christian Commission. He held meetings with soldiers passing through Chicago and in the army camps, in due course went to the front, nine times in all, and later visited camps of Confederate prisoners.

After Mr. Moody's death I interviewed several men who had grown up with him in the business and religious life of Chicago, but I gained nothing essential not already found in the biographies. I know one gentleman who boarded at the same place as Mr. Moody during his first years in Chicago, and who is still living. Mr. James M. Hitchcock, an intimate associate of his in his Sunday

school and church work and in the "Y," once regaled me with stories of devices he tried for raising money for the "Y," including the sale of soaps, perfumes, and what not. Apparently he never lost his Yankee instincts as a trader. As with his boyhood contemporaries in Northfield, these Chicago friends somehow did not realise at the time that here was a great man in the making. It was because he was so natural, so unassuming, so free from self-seeking, so generous to others, so intent on his sole purpose in life, to win men to Christ. During the years I was with him, when I might have been his Boswell, he never once tried to create a sense of self-importance: it was so foreign to his character that I feel I was lacking in appreciation of his genuine greatness. Great characters are not self-obtrusive. They do not need to be such.

Another friend who attended the Chicago "Y" about 1865 wrote me:

"Mr. Moody was greatly misunderstood and reviled in the city because his desire to win souls made him aggressive, and he disturbed the calm serenity of careless and indifferent souls, and made them angry. I heard the severest criticisms of him everywhere, until the people began to understand that his deep hunger for souls made him ask searching questions. His deep inward feelings were expressed in his face. He seemed to me earnest and sorrowful and profoundly anxious for souls."

GROWTH IN TECHNIQUE

While prosecuting activities in these various lines Mr. Moody was himself being developed as a Christian leader. He got his gait in Chicago. This young city had amazing growth in the sixties. Business was rushing. Men acted quickly in seizing opportunities. After Mr. Moody laid down his business career he was never tempted to take it up again, but he found its equivalent in Christian activity that was an outlet for his tremendous push and energy. His Sunday school work called for the greatest alertness

and ingenuity in handling the tough crowds he gathered in. He learned the value in dealing with them of novelty, publicity, devices that would challenge their attention. His organising ability was also exercised to the limit in promoting the activities that centred in the "Y." In the parlance of to-day, he transferred his ability as a shoe-salesman to selling the gospel.

Mr. Hitchcock, referred to above, told me that at the first Mr. Moody did not think he could teach a class or give an address, but he could always hold the rowdiest audience by telling a story well. Perhaps he felt disqualified by his limited education, and he had not taken time even to make systematic study of the Bible. But in the nature of the case the time came when he must preach and teach the Bible.

All these years he was gathering a large stock of first hand anecdotes and illustrations. Read his early sermons and you will find numerous references to his own early experiences. Later on he drew upon his hectic Sunday school experiences. The Civil War greatly enlarged his fund of pathetic stories and cases of decision for Christ. He was adept in the faculty of seeing illustrative material all along the way, and skilful in the use he made of it. His liberal use of telling, unhackneyed illustrations made his sermons most popular, understandable and persuasive. His use of humour was never artificial. He once said, "People don't seem to understand why I use these stories. It is to touch the heart, and while it is softened, send right in the arrow of truth."

He used to say that his first attempt at a Bible reading was with his own church people. The subject was "The Bible." He would hand out slips of paper with texts written on them, and would then call upon some one to read a certain text. He would say a few words to explain and open it up and apply it to themselves. Then he would call for other texts, on which he would continue his comments. It was a new, simple and effective co-operative plan, and the people liked it. Before long he

received an invitation from Dr. E. P. Goodwin of the First Congregational Church to repeat one of these Bible readings in his church.

"I rubbed my eyes to see who I was," he said.

Invitations to give Bible readings and to conduct meetings soon began to come from other city pastors and from outside the city. He also came to be in demand as a speaker at Sunday school and "Y" conventions, where his unconventional addresses, bursting with good ideas and gospel appeals and fine illustrations, often swept the conventions into evangelistic channels and sent the delegates home fired with soul-winning fervor. I have talked with many who never forgot some of those conventions.

When the time came to preach formal sermons and undertake series of meetings, he devised a system for preparing sermons which served him well all his life. Having decided upon a text or topic, he would take a large blue linen envelope, of which he kept a stock on hand, measuring about 9 by 6 inches, and write on it the title or the Scripture reference: "Sowing and Reaping," "Psalm 23," and so on. In these envelopes he stored his own thoughts, outlines and anecdotes, cuttings from papers, extracts copied from other men's sermons and from commentaries and other writings, newspaper reports of a sermon whenever it got into print, anything that had bearing upon the subject of the envelope. When he wished to preach on a subject he would go through the contents of the envelope as an auxiliary to his study of the Bible itself, and organise his address. Then he would take double sheets of writing paper, write on these in his large script catchwords or phrases that would recall his prepared material, and slip these sheets in his Bible under elastic bands which Mrs. Moody had fastened there for him. Thus, with his open Bible in his hand or on the pulpit as he preached, he had before him the outline of his sermon. He never memorised a sermon verbatim, and was of course free to improvise on his feet. Many of his most effective epigrams were born in this way.

Though he repeated many of his sermons hundreds of times they always sounded fresh and spontaneous, and were actually that. After the address he would place the sheets of notepaper in the envelope, and write on the outside of it the name of the town or church where the address was delivered. This enabled him to see at a glance where it had already been given. The plan fortunately enabled his biographers to check up evangelistic tours and campaigns after the lapse of years.

But he was no slave to any one method of preparing sermons. Once he preached a sermon on the compassion of Christ, "under which the great audience was moved like the forest swept by winds," said Dr. J. E. Roy, a former pastor of his at Plymouth Church, who was present. When Dr. Roy asked him how he prepared that sermon he answered:

"I got to thinking the other day about the compassion of Christ, so I took my Bible and began to read it over to find out what it said on that subject. I prayed over the texts as I went along until the thought of his infinite compassion overwhelmed me, and I could only lie on the floor of my study, with my face in the open Bible, and cry like a child."

Mr. Moody's life and ministry were founded on the Bible. He believed it "from cover to cover," and made it central in his own conduct and preaching and planning. He had the faculty of making Bible incidents as real as daily life. His imagination was vivid, but it never ran away with him into improbabilities; perhaps spiritual insight would be a better word here than imagination. He was well grounded in Bible narrative and history, and did not split hairs on doctrinal issues. Speaking continually to new audiences, he never exhausted the broad lines of Bible history and of the plan of salvation. He preached the gospel from Old Testament incidents and texts, as well as from the New Testament. He found God's love there, as well as in the New Testament, where of course Jesus of Nazareth exemplified it in the full

measure of substitutionary self-sacrifice. He also introduced neglected Bible themes, such as the doctrine of the Holy Spirit and the personal second coming of Christ.

He was always ready to learn from others. At the Northfield conferences he would often leave the platform before an address and sit right under the speaker, notebook and pencil in hand. As a young man he spared himself no trouble to gain instruction. Harry Moorehouse of England, who taught him the fulness of the Bible and of the love of God, also gave him light on the second coming of Christ. He asked Harry if he knew of anyone who was well posted on it. Harry told him of a Mr. Richard Owens, a Dublin man, a floor-walker in A. T. Stewart's dry goods store in New York. He found Mr. Owens, who referred him to a Dr. Inglis in Philadelphia, so Mr. Moody went to see him. That was the beginning of his study and teaching of that glorious theme.

In his earlier years Mr. Moody is said to have talked like greased lightning, but I have no recollection that he talked unduly fast, or that he made serious verbal and grammatical mistakes. He still used New England colloquialisms and pungent phrases which a pedant or a purist might avoid, but there was never anything out of place in popular address. He could still pronounce "J'ru-s'lem" and "Dan'el" in two syllables, but one hardly noticed such small things in the absorbing earnestness and inspiration of his preaching. His sermons were easily reported, and required no more editing for publication than other preachers' extemporaneous sermons.

BEYOND THE CONFINES OF CHICAGO

Before the close of this period in Mr. Moody's career which we have under consideration, he had become a definite religious force, well known in the East as well as in the Middle West. His war work had brought him to

the notice of multitudes from all over the North, and gave him many dear and lifelong friends. After the Civil War he became a member of the Illinois Sunday school executive committee, and went throughout the state to attend county and district conventions. His success brought invitations from nearby states. The Y.M.C.A. also opened wide doors and effectual for him, bringing him before another influential element in the nation. He attended state and international conventions in Pittsburgh (1867), Albany (1868), Baltimore (1869), Indianapolis (1870), and many other cities. It was in Indianapolis that he first met Ira D. Sankey, who was a delegate from New Castle, Pennsylvania. Impressed with his singing, he asked him there and then to come to Chicago and join him in the work. So these two men with complementary gifts became yokefellows in the gospel with such rich harvests of souls.

"This looks like slow work," remarked Dr. Theodore L. Cuyler to Mr. Moody in the little prayer room of Calvary Chapel in Brooklyn one day during the winter of 1871-2.

"Yes," responded Mr. Moody, "it is slow, and it looks like a small work. But if you want to kindle a fire you collect a handful of sticks, light them with a match, and keep blowing until they begin to blaze. After the fire is once fairly started you may heap on as much wood as you can get. So I am working here with a handful of Christians endeavouring to consecrate themselves fully to Jesus, and if they get well warmed with divine love I have no fear but that a genuine revival will begin, and sinners will be converted."

He was right. The handful of believers in that meeting did receive a fresh baptism, and within two months over a hundred were converted and received into the fellowship of Lafayette Avenue Presbyterian Church.

This incident gives a clue to Mr. Moody's strategy in his evangelistic campaigns, and shows that his success

was not accidental. The climax of this period was the accession of new spiritual power and vision that came to him later in 1872, as recorded in Chapter II. He was on the threshold of much greater experiences as an evangelist.

V

IN ACTION OVERSEAS

MR. MOODY'S ministry overseas embraced the following trips:

1867—Four months in England and Scotland, including ten days in Paris,

1872—Three months in England and Ireland,

1873-5—First great campaign in the British Isles, the turning point in his career,

1881-4—Second extended campaign in the British Isles, including a brief visit to Paris,

1891-2—Third extended campaign in the British Isles, including a two-months vacation visit to the Holy Land.

W. R. Moody says in his *Life* (1900) that his father long cherished the idea of making a tour of the world, with missions in Japan, China and India. He left home in the fall of 1888 with this purpose in view, but found when he got to the Pacific Coast that he could not get released from engagements he had made out there. Again in the fall of 1891 while he was in England he thought of a world trip, but the doctors advised against it, chiefly on account of his heart. A bulky invitation to hold meetings in Australia and New Zealand, signed by all the evangelical forces in those lands, was received in February 1899, but was declined. However, he said to his son Paul in 1899 that when Paul was through college he would take him on a world tour, visiting India, Australia and China.

A dozen or more Japanese attended a College Student Conference at Northfield as delegates in 1898. Mr. Moody entertained them at afternoon tea. One of them said they hoped he would some day visit Japan. "Wouldn't you like to see Japan, Mr. Moody?"

"Would I like to see Japan? I would like to see the whole world for which Christ died!"

1867

His first visit to England was in 1867 for four months. Mrs. Moody accompanied him. He was quite unknown over there, but not for long, because he began attending meetings of all kinds where he might learn something for his own growth and knowledge, and also become familiar with British ways of working. Soon he was being called on for accounts of his own activities in Chicago, and the unconventional methods and successes which he related, so different from anything in static England, made a stir and gained him many friends.

He is credited with having started a noon prayer meeting in the Aldersgate Street Y.M.C.A., in the heart of London, similar to the noon prayer meeting in the Chicago "Y." The first meeting was held on May 13, 1867, and it is still being held daily. Similar prayer meetings were started at other points in London and in the provinces.

On this trip he visited Edinburgh, and also spent ten days in Paris, where a great Exposition was being held. Daily prayer meetings were also started there.

1872

The Chicago Fire of October 1871 laid waste a large area in which the North Side Tabernacle had been promptly erected not far from the site of the Illinois Street Church. Sunday services were large and fruitful, but pastoral work and visitation were not possible as there were no homes anywhere near, only ruins. Finding, therefore, that he could be spared from Chicago Mr. Moody decided to visit England again to learn more of the Bible at the feet of English Bible students. He started in June 1872 with Mr. Douglas Russell, the Eng-

lish evangelist mentioned in Chapter II in connection with his filling with the Holy Spirit earlier in the year.

The two attended the Believers' Meetings in Dublin in July. These meetings were an outcome of the revival in Ireland in 1860-1. They were held annually in the city of Dublin, and were attended not only by believers from all parts of Ireland, but also by Bible students and teachers from England and other lands. Public meetings were held in the commodious Metropolitan Hall, and friends were also invited to the hospitable home of Mr. Henry Bewley at Willow Park for more private services and fellowship.

Mr. J. W. C. Fegan of London, one of England's outstanding Christian philanthropists, has told of Mr. Moody being present and of his keenness in gathering "nuggets." One day he asked a speaker:

"What's the best anecdote you know to explain justification?"

It happened that this speaker was not favourably disposed toward anecdotes. He was serious and emphatic in his ministry. He was aghast at the manner and matter of Mr. Moody's interrogation and retorted:

"There is no anecdote to explain justification. Justification is a conception so absolutely divine that it cannot be illustrated by anything earthly."

"Say," said Mr. Moody, "that's the best thing I've got this morning! Say that again! That's a better point than an anecdote."

Another of the speakers, Mr. Bland, asked Mr. Moody:

"Do you know anything of dispensational truth?"

"Never heard of it," was the reply.

"It is the key to God's plan in the Scriptures," said Mr. Bland.

"That's what I'm over here for, to understand my Bible better. Where can I get hold of dispensational truth?"

He spent the rest of that day and the next with Mr. Bland, all the time the latter could give him.

Mr. Russell has said that a number of evangelists who

were present repaired to a hay-loft where they might together seek an increase of power from God. Except for prayers, only one sentence was uttered, when Henry Varley of Australia voiced the sentiment that has become a universal challenge:

"The world has yet to see what God will do with a man wholly consecrated to him."

Evidently that thought lodged in Mr. Moody's soul. Mr. Varley told me that Mr. Moody spoke to him about it later on. Did he become such a man?

This visit is remembered for another incident that had important results.

Mr. Moody was determined not to get into work, but one day he went to the Old Bailey prayer meeting, and at the close of the service he was invited by a pastor in the north of London to preach for him the next Sunday. He consented.

The morning service seemed dead and cold. The people did not appear to be much interested. It seemed to him as if he had been beating the air. He said he felt it was a lost morning.

At the evening service, however, it seemed to him as if the atmosphere was charged with the Spirit of God while he was preaching. There came a hush from heaven upon the people, which showed that God was searching hearts. When he finished his sermon he asked all who would like to become Christians to rise, so that he might pray for them. They rose by hundreds all over the church. It seemed as if the whole audience was rising.

Mr. Moody said to himself: "These people did not understand me. They do not know what I meant when I asked them to rise." So he put the test again. "All of you," he said, "who want to become Christians just step into the inquiry room."

They went in and crowded the room so that they had to bring in extra chairs to seat them all. The minister was surprised, and so was Mr. Moody. Neither had expected such results. When Mr. Moody asked those who

really wanted to become Christians to rise, up rose the whole crowd. What to do he did not know, so he told all who were really in earnest to meet the pastor there the next night.

Next morning he went over to Dublin, but on Tuesday morning he got a dispatch urging him to return, and saying there were more inquirers on Monday than on Sunday. He went back and held meetings for ten days, and four hundred were taken into that church.

After some time the secret of that marvellous manifestation of the Holy Spirit's working was revealed.

There were two sisters who belonged to that church, of whom one was bed-ridden. One day as the shut-in was bemoaning her condition the thought came to her that she could pray, and she began to pray God to revive her church. Before long she read in a paper an account of some meetings D. L. Moody had held in America, and she began to pray God to send him to their church.

Her sister came home the day Mr. Moody preached there and said:

"Well, who do you think preached this morning?"

She guessed the names of those with whom the pastor was in the habit of exchanging. Finally her sister said:

"It was Mr. Moody from America."

The bed-ridden saint answered, "I know what that means. God has heard my prayers!"

She spent the afternoon in fasting and prayer, and in the evening the answer came in fire from heaven. Mr. Moody believed that that revival brought him back to England the next year. As a result of it he received invitations from Rev. William Pennefather, rector of St. Jude's, Mildmay Park, London, and from a Mr. Bainbridge, a prominent Methodist layman of Newcastle-on-Tyne, to hold meetings. But he had not come prepared for a long stay, so he returned to America after three months by the ship he had promised his wife. "But I have decided to return with my wife and children next

summer. I am persuaded that God is going to do a mighty work in Great Britain."

1873-5

This visit differed from previous ones in that it enjoyed unlimited publicity in print. A weekly religious paper called *The Christian,* originally *The Revival,* made a business of giving full reports week by week of the work of Messrs. Moody and Sankey, as well as of its offshoots. These reports are available to any biographer or student of the campaign. W. R. Moody made copious use of them and other documentary material of the period. In his 1900 *Life* and again in his 1930 *Life,* just a hundred pages in each are occupied with this campaign.

Being the first invasion of Britain of its kind, there had been no general plan of campaign beforehand, no definite dates for local meetings, no idea of the length of the evangelists' stay, although they had not thought of more than six months or so. As a matter of fact, the two invitations Mr. Moody had received the previous year had fallen through by reason of the death of the friends who invited him and offered to pay travelling expenses. So they began at zero. But as soon as their arrival in Liverpool was known, a door opened, and in due time invitations came in, and continued as long as they would accept them.

From Liverpool they went to York to hold their first meetings. Thence their itinerary took them through several North of England towns to Edinburgh. Success there opened all Scotland to them, and after a number of missions they went to Dublin. From Ireland they returned to England, and after some campaigns in the provinces they finally spent four months in London, April to July inclusive, 1875.

England at that day was not as open as it is in our day. Social class distinctions were cast-iron. Sectarian prejudices, shot through also with class distinctions, hope-

lessly divided church-going people. Tradition ruled in all avenues of life. No Britisher would have a chance to do what an outlander might do, and what Mr. Moody actually did. He was accepted by all classes. He had not been identified with any denomination, and stood on a platform which any evangelical believer could indorse. He was unconventional in his messages and manners, but not wilfully brusque or controversial. Naturally at first some of his methods rather shocked and disconcerted some people. They were novel, but never irreverent or merely sensational or fanatical, so they won their way by their proved value. Both in personal character and bearing he proved himself a gentleman and a good Christian. His spiritual success validated both himself and his methods.

All through his career a critical or hostile person had only to hear Mr. Moody and investigate his work first-hand to overcome his dislike and wish him Godspeed. And there were criticisms and hostilities and prejudices in England and in America: ministerial criticisms, false rumors and insinuations, ridicule, misjudgments, oppositions of atheism and other "isms." But he outlived them all. He turned criticism into a means of grace, and learned from it. He was ever ready to rectify mistakes in judgment or conduct, to ask forgiveness for even unintentional hurts and wrongs, and he tried never to repeat his mistakes. He could not work until he was at peace with everyone.

Through Mr. Moody's introduction Rev. Charles F. Goss was elected pastor of Chicago Avenue Church in Chicago. He had liberal views, and left the church in a few years. He came to Northfield to talk with Mr. Moody about his tenets, social and political as well as religious. Mr. Moody heard his story and then said to him, as Dr. Goss related the incident:

"Goss, whatever you do, keep sweet! I have been misunderstood, maligned, abused, but I made up my mind to

keep sweet. . . . You cannot do any good unless you keep sweet. . . . My advice to you is to keep sweet."

Perhaps his most notable innovation was the after-meeting. After a sermon Mr. Moody "drew the net," expecting immediate decisions for Christ. He would ask those who decided there and then to receive Jesus Christ as personal Saviour to say out loud "I will," or to raise a hand or rise to their feet,—actions that publicly clinched and confessed their inner decision of heart and will. Then bringing the meeting to a close he would invite all who had thus indicated their decision, and any others who were wavering, to meet him and the ministers and other Christian workers in an adjoining enquiry room, where further guidance on their great choice would be given them. These plans may seem familiar to many readers, but it was Mr. Moody who first introduced and demonstrated their effectiveness even on the largest scale. They assured hard-headed decision, and cut out superficial emotion. Though he never counted converts, this individual dealing meant business, and led to numbers going on to the next step of joining the churches.

Another innovation that had good results was the all-day meeting.

England had been set on fire by the revival under George Whitefield and John Wesley a hundred years before. Messrs. Moody and Sankey achieved similar large results, not only in England but in Scotland and Ireland too. They are singing *Sacred Songs and Solos* throughout the British empire right down to the present moment.

The size of their audiences? No buildings were large enough to hold the crowds. Their closing meetings in the open air in Glasgow and Edinburgh were conservatively estimated at 30,000.

The spread of interest? People came from long distances, both ministers and lay people, and carried back the fire to their own communities and churches.

The results? The outstanding feature of the campaign

was the large number of decisions for Christ. This followed because the people, especially in Scotland, were largely church-going people more or less instructed in the gospel. Mr. Moody came along with a challenge to immediate decision and confession of Christ, and he reaped a ready harvest. The converts joined the churches and revivified them. Many of them are living yet. Further, large numbers of professing Christians, and even Christian ministers, were moved to full and renewed consecration for service, and began to engage in definite and varied forms of Christian work. Even to this day many of the older evangelists and workers look back to the Moody and Sankey meetings as the beginning of their life work. Many philanthropic and social activities existing over there to-day were born or quickened into new life and energy under the influence of the revival, for Mr. Moody always had social as well as spiritual vision and sympathy. An experienced newspaper man said somewhat recently:

"Drop out the leaders of Christian philanthropy in London that are Moody men, and you drop out the backbone of that philanthropy."

The people who were reached for Christ? Rich and poor, aristocrats and down-and-outs, church-going people and the indifferent, university men and the less privileged, old and young, all classes. Thrilling stories of individual cases abound.

Mr. Moody's daughter was in Stockholm in 1888. She was taken by a friend to visit the palace. There she was introduced to a certain baroness who was a cousin of the king and lived in a wing of the palace. After a gracious reception the baroness said that every American was a welcome visitor because of what a great American, D. L. Moody, had meant to herself and to Sweden.

"Did you ever know him?"

"Oh," said Miss Moody's friend, "you did not catch this young lady's name. She is D. L. Moody's daughter."

At this the baroness showed extreme pleasure and

friendliness. Miss Moody was accorded the special privilege of being shown through the private living rooms of the royal family. At the head of the beds of each of the young princes she saw bookcases each supporting a marble bust of Christ, and on the shelf copies of several of her father's books of sermons that had been translated into Swedish, bound in rich red Russia leather. The fire of the 1873-5 revival in England had been carried to Sweden. Many of Mr. Moody's sermons and Mr. Sankey's hymns were translated into Swedish. The great revival of 1877 in Sweden is considered a result. The Swedish people have been warm to Mr. Moody ever since. During the World's Fair evangelistic campaign in Chicago, in 1893, he organised meetings for Swedes. A contingent comes to Northfield every summer for the General Conference.

In driving through Norway on that same trip Miss Moody found many of her father's books in Norwegian in the country homes.

It seems from *The Letters of Queen Victoria, 1862-78,* published by authority of King George V (1926), that the Queen drew the line at the Moody and Sankey meetings. "It would never do for me to go to a public place to hear them." She thought the meetings were sensational, while as a matter of fact, had she but known their real character, they exactly suited her taste as she expressed it: "Eloquent, simple preaching, with plain practical teaching, seems to me far more likely to do real and permanent good." Could Mr. Moody's preaching and teaching be more aptly described?

Sir George Adam Smith has written: "The religious movement in Great Britain from 1873 to 1875 stands supreme and deserves most thorough treatment. The history of this has never been written. The present generation do not know how large it was, and with what results upon the life of the nation." He threw himself into it, and speaks from personal experience.

John Wesley, by his preaching of righteousness and

the revival in which he was God's principal human instrument, saved England from such conditions as gave birth to the French Revolution. So the revivifying of the churches through Mr. Moody's influence was a powerful and salutary antidote and corrective of the materialism and doubt and repudiation of the Bible, its theism and supernaturalism, which followed as a wave the publication of Darwin's *Origin of Species*. This book, however intended, was a potent and dangerous weapon in the hands of unbelief. Mr. Moody's one foundation being the Bible as the Word of God, he unquestionably stayed the wavering faith of multitudes and made the impact of evolutionary thought and teaching far less disastrous and disintegrating than it would otherwise have been. Some questions could not thrive in the warm evangelical atmosphere his meetings promoted.

At this time Mr. Moody was 36-38 years of age.

How did he stand his unmeasured success? Did it spoil him? Or did he learn and grow by his large and varied opportunities in service for God?

He remained quite unspoiled in character, unharmed by popularity and praise. Reputation and eminence sat lightly on him. He realised that success was not in himself, but in the power of God the Holy Spirit. His reliance was at all times in God, and that saved him from the fear of man and circumstance. He never toadied to the rich, or even to royalty. He never patronised the poor or sin-smitten, but had compassion on them. He was honest and to the point with all classes.

He never commercialised his success. Never once did I hear him, in public or in private, refer to his British campaigns or any other meetings, to discuss them. He might use incidents by way of illustration, that is all. One would never conjecture, living with him and hearing him preach day after day, as I did, that he had been the principal in such outstanding work. He so magnified the grace and power of God that he attracted no attention to

himself. He taught converts that they were saved by Christ alone and must keep looking to Him for success in everyday Christian living. They must keep in touch with Christ through the Bible and prayer and witnessing for Him.

Further, he was rich in friends, but never abused the many friendships he formed and confidences he gained for personal advantage.

In her *Recollections of D. L. Moody* Mrs. Peter Mackinnon of Scotland gives a pleasing etching of him as she entertained him in 1874:

"It was delightful having him at leisure: he is so simple, unaffected and lovable, plays so heartily with the children, and makes fun with those who can receive it. He is brimful of humour."

Reviewing this first extended British mission in the light of over 60 years, we must conclude that it has been unique in the history of the Church. Even Mr. Moody's later missions did not reach such magnitudes, and, of course, they lacked the thrill of newness. Others from America have followed in his steps, notably R. A. Torrey with Charles M. Alexander as song-leader, and J. Wilbur Chapman accompanied by Charles M. Alexander, but they would be the first to admit that in Australia and India and other lands, as well as in the British Isles, their reception and such results as they had were largely due to the welcome and support they received from Mr. Moody's adherents.

Moreover, the 1873-5 British campaign has never been duplicated in any other land, not even by Mr. Moody himself. Britishers have come to America with good results. George Whitefield did a wonderful work in the early colonies. Gipsy Smith is the greatest of recent English evangelists known in America. But this country has never since been so homogeneous in population, so geographically compact, and above all so widely Bible-taught and church-going, and therefore as a whole so

ready for harvest, as were the British Isles in the Seventies.

It seems as if that campaign must remain unique. Yet Mr. Moody would be the first to pray God to sweep the world once again with revival fire. Does it not need it? Would it not be a blessing in all spheres of life? It was his constant prayer and hope during his closing years.

1881-4

It may seem like an anti-climax to speak of another mission in the British Isles after that of 1873-5. Could such heights of usefulness and blessing be reached again? Could Mr. Moody reach or surpass his previous level of power in preaching and teaching?

There were similarities and differences in the two missions. Now, he did not arrive as an unknown evangelist with no actual engagements: instead, he came in answer to urgent invitations proffered in person at Northfield by Dr. Andrew A. Bonar of Glasgow, and by other friends of the previous mission. His name was a household word throughout the British Isles. Clergy and people trusted him, and were friendly. Every town where he had been wanted him again. Mr. George C. Stebbins was his music director and leading soloist in this mission.

He began with a month in Ireland, then crossed to Scotland, and later was in Wales and England. During this visit he received invitations from Cambridge and Oxford Universities, which he accepted and filled with history-making results. During the summer of 1883 he and his family came home for three months, and in November he began a campaign in London which lasted until June, 1884. This London campaign was carefully planned by a committee. In 1875 five large halls or theatres had been rented in different parts of London. Now the committee decided that instead of asking people to come to such halls they would go to the people in different sections of the city. Two movable halls of cor-

rugated iron were planned for, each seating 5,180 people. While a three-weeks meeting was being held in a given locality, the other hall was being erected elsewhere. Eleven different sites were used in crowded areas, where the halls could be filled at afternoon and evening sessions daily except Saturday, with four or five meetings on Sunday.

It was at one of those meetings in the slums of Camberwell that a young medical student, passing by on outpatient maternity duty, stepped into the hall out of curiosity. Some one was leading in prolonged prayer. Mr. Moody stepped to the front and kindly suggested that while the brother was finishing his prayer the audience might sing hymn number so-and-so. This informality attracted the student. Mr. Moody's address impressed him still more as the real thing. He left the hall with his life purpose changed. This was Wilfred T. Grenfell, now Sir Wilfred of Labrador fame.

At the close of this campaign, Mr. Moody told a newspaper man who interviewed him that he felt the work in London had been better than in 1875: less of novelty and sensation, but more people reached and a deeper impression made. The weekly attendance was about 75,000 for thirty weeks, making a gross total of over two millions.

1891-2

The next overseas mission was in answer to a rather dramatic invitation. At the Northfield conference in 1891 Rev. John Smith and Dr. Moxey of Edinburgh were present. One night Mr. Smith stepped to the platform with a bulky package in his hands that proved to be an invitation to Mr. Moody from the Christian forces in fifty towns and cities in Scotland, asking him to make another evangelistic tour in that country. He said it was the most remarkable united memorial ever presented to a Christian worker by Scotland. The roll contained 2,500 names. Mr. Moody accepted the invitation with

Mr. Sankey, and that fall they visited ninety-nine towns in ninety days, usually holding three or four meetings a day. It must have been on some such mission as this that someone says he heard Mr. Sankey rise in a brief prayer before going on to the platform and say:

"O God, do tire Moody, or give the rest of us superhuman strength!"

In April and May 1892 Mr. Moody fulfilled a long-desired plan: he took a two-months vacation and with Mrs. Moody and their younger son Paul, was the guest of Scottish friends on a trip to Palestine. Going and coming, time was spent in France, Italy, Egypt, Switzerland, and he preached in a number of cities in these lands, as well as in Palestine. Mr. Moody was a keen observer, and learned all he could on such trips.

During this overseas visit Mr. Moody also conducted missions in Ireland and England as well as Scotland, always with spiritual results as formerly.

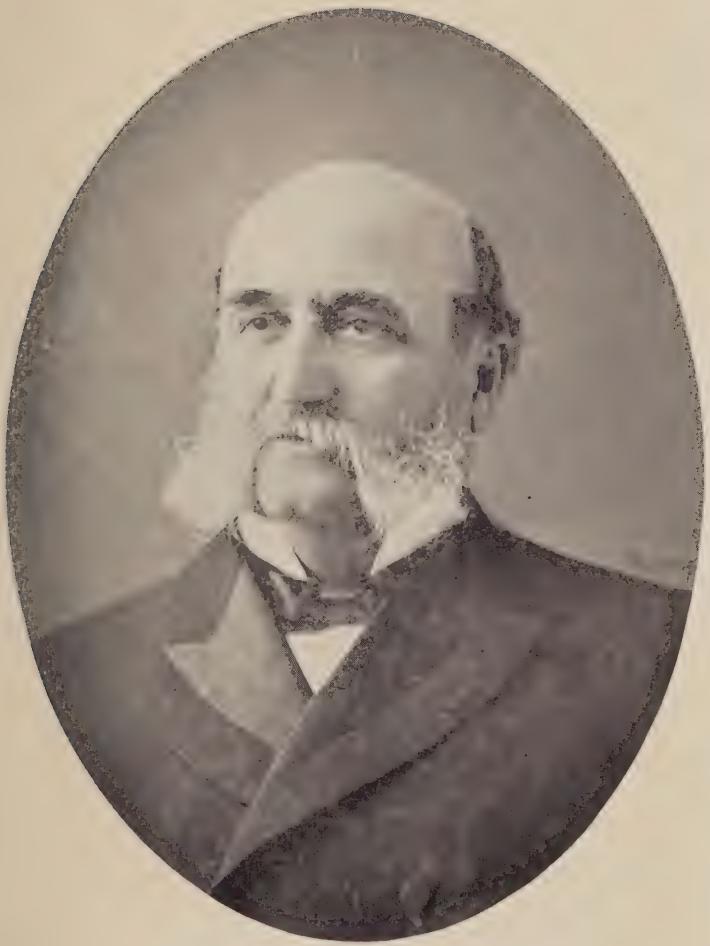
VI

IMPRESS UPON AMERICA, 1875-93

MANY people are living to-day who attended Mr. Moody's meetings and conferences and who can witness to the powerful impress he made upon this country on his return from overseas in 1875 up to the end of his life. His campaigns were covered by the newspapers when he laid siege to the largest cities in the United States and Canada, for Mr. Moody was front-page news, and newspaper men had full faith in his honesty and sincerity. To read a description of one series, say in the New York Hippodrome in 1876, is to get the technique of all his campaigns. For his plans were simple, and modified only by local conditions.

As the work of Mr. Moody and Mr. Sankey overseas in the seventies leaped into power and prominence, religious leaders in America of course began to hear of it. Several volumes that can be found in the older libraries were hurriedly published over here containing extracts from English papers describing the meetings and giving reports of Mr. Moody's sermons. Satisfied that such a reception would never be given the evangelists in sober England and Scotland unless their work was genuine and thorough and lasting, many ministers and Church men on this side of the Atlantic became eager to see the same results realised in their own communities. So even before they returned to America they received numerous invitations to hold meetings.

Here let us pause a moment to ask what was Mr. Moody's bearing and character now that he was back in



IRA D. SANKEY

THE GOSPEL SINGER, WHO WAS LONG
ASSOCIATED WITH MR. MOODY

America a world-famous evangelist. Let us follow him to Northfield!

AT HOME AGAIN IN NORTHFIELD

Two days after landing in New York he and his family took train for Northfield. No special fuss was made over their arrival. They stayed in the old home with his mother. He and Mrs. Moody had corresponded with her fairly regularly while abroad, and had sent her newspapers with accounts of his meetings. Back again under the old roof he was a loving and dutiful son as ever. His heart was in Northfield, and almost immediately, as we have seen, he bought a homestead adjoining his mother's place. Here he could spend the summer months, he figured, resting and studying and preparing new sermons and Bible readings for the next winter campaigns, while his two children Emma and Will could enjoy the blessings of life in the country.

Apparently a week or more passed by quietly, but complete isolation and leisure were not to be his. He reached Northfield on August 16. The county paper, the Greenfield *Gazette and Courier,* said in its issue of August 23 that he would "preach for the first time since his return to this country in the Trinitarian Church, Sunday, September 5, at 5 P.M." The issue of September 13 had this to say:

"To the Sunday afternoon meeting of the 5th large delegations came from surrounding towns to hear Mr. Moody, making an audience of some 800, too great for the church, so that Mr. Moody spoke from the church steps. He read for the Scripture lesson the story of Cornelius, found in the 10th chapter of Acts. . . . The text was taken from Acts 11:14, 'Who shall tell thee words, whereby thou and all thy house shall be saved.' Then followed a very earnest practical address, urging the danger of leading an indifferent life. He talked in very plain language. Though simple, his discourse was pointed

and effective, and produced a marked impression, the audience, which had come mostly out of curiosity, going away in noticeably solemn mood."

Analyse that paragraph and you get a graphic word picture: the crowds driving in from long distances; moving out of the small church to the open air to accommodate them; the immediate and urgent challenge of salvation; the speaker's earnest, practical, plain language; the simple, pointed, effective discourse; the marked impression; the solemnised audience. What more could one ask for as an index of the present Mr. Moody as a man and as an evangelist? And this impromptu gathering was held on Main Street in a small New England village, without any publicity or organised effort, within a month of having addressed literally millions in the largest city in the world!

The next week's issue had this bit of correspondence:

"Moody and Sankey held services in Northfield on Sunday the 12th, the people coming from all over the country around, so that the orthodox church proved too small, and Mr. Moody spoke from the church steps to an audience of a thousand in the morning. At 5 o'clock he preached again to an audience of 2,000. The town has been thronged with strangers during the week who have come mainly from curiosity to see the evangelist."

Remember, the town of Northfield and the neighbouring towns were predominantly Unitarian at this time. An audience of 2,000 would be considered large to-day, with all the accumulated prestige and publicity of sixty years.

Not all the visitors were curiosity-mongers. Mr. Moody had written to several of his fellow workers to come to Northfield to confer about the work of the coming winter: Ira. D. Sankey, D. W. Whittle, P. P. Bliss, and others. Urgent invitations were reaching him from many cities. Prominent ministers, leading laymen, and "Y" secretaries came in person to secure the promise of dates. So great was the local interest and attendance of people that meetings were held every night, led by Mr. Moody

or some of his associates. The *Gazette and Courier* correspondent wrote in the issue of October 25:

"Mr. Moody delivered his last discourse Wednesday evening. It was delivered in the north church, which was filled to overflowing. An extra train came down from Brattleboro with a crowd to hear him."

A revival was started in the little old white church, since destroyed by fire, which is remembered by many still living. A number professed conversion and joined the church, among them his mother and other members of the family. An active Y.M.C.A. was formed, which functioned among the young men for some years. Summer after summer Mr. Moody had the spiritual interests of the village at heart. One year when the little church at Warwick, about six miles back in the hills, had no pastor he preached there every Sunday, of course without compensation. Judge from such indications as these what manner of man D. L. Moody was, in spite of his world-wide fame and power, as he took up work in America!

CAMPAIGNING IN AMERICA

Messrs. Moody and Sankey—neither of them was ordained,—began in the Brooklyn Rink in October 1875, and afterward went to Philadelphia, November 21, 1875 to January 21, 1876. Their next point was New York, where meetings in the Hippodrome, February 7 to April 19, 1876, commanded nation-wide attention and interest. That fall Chicago was visited, October 1876 to January 16, 1877. Then Boston. A number of the larger New England towns were visited in the fall and winter of 1877-8. The next three winters were on a different plan. Mr. Moody spent the winter of 1878-9 in Baltimore evangelising at different points and building up the churches, 1879-80 in St. Louis, 1880-1 in San Francisco. The years 1881-4 were given to England. Their campaigns continued every winter, sometimes Mr. Moody and Mr. Sankey together, later Mr. Moody with some other gospel

song leader, until even smaller towns in most of the States were visited.

As a result of this work, Mr. Moody became the recognised leader of a galaxy of evangelists and Bible teachers and gospel singers, of whom the sweet-spirited and musically cultured George C. Stebbins is the only present survivor. Some evangelist would occasionally work in a large city with Mr. Moody. More often the other would follow him and continue the good work begun, gathering up and stabilising the results. Other evangelists would be recommended to committees whose invitations Mr. Moody himself could not accept. It was the heyday of evangelism.

Compensation never entered into his dealings with a committee. He would not allow any sum to be set, nor any collections to be taken for him. Before he left town the treasurer of the meetings usually handed him a sealed envelope, which he put in his pocket without looking at it; and no one but his wife, to whom he handed all his income, ever knew what compensation he received. Even when he received no personal compensation, which happened a few times, he never said a word.

The largest halls in the country could not hold the crowds that flocked to the meetings. The intense public interest drew many not specially interested in religion. The size of the gatherings was in itself a magnet for many. The program appealed to others: a chorus of several hundred voices, hearty congregational singing, plenty of life and action at all times. As soon as the hall filled up, the song service would begin. Always, in communities large or small, there are heart-hungry and sin-sick people who never go near a church, but who would not feel conspicuous or out of place in a theatre or hall. Straight gospel preaching, followed by a challenge to immediate decision for Christ, gets a response from such people, and accounts for many most interesting cases of conversion in Mr. Moody's ministry. Whatever the motive that drew the crowds, they responded to the

spell of the speaker and singer as each in his own way heralded the gospel message. But they did not claim credit for results. Once when some one spoke of results to Mr. Moody he said:

"For weeks past people in this city have been praying for these meetings, praying in groups, and congregations, and alone, and here is the answer of the Holy Spirit!"

MEMORIES PERSIST

Writing in Princeton, New Jersey, I am continually reminded of his visits to this town. Dr. McCosh was the first president of an American college to throw open his institution to Mr. Moody and give him most cordial coöperation. While the Philadelphia campaign was in progress in 1876 Dr. McCosh went there to invite him to conduct the "Day of Prayer for Colleges" meetings in Princeton College. He accepted, and had a warm reception, and spiritual results were marked.

President Patton is quoted by one who heard him as having rated Mr. Moody among those who "come along only once in about 400 years."

Dr. Frederick G. Coan, veteran Presbyterian missionary to Persia, was a student in Princeton Theological Seminary in 1884 when Mr. Moody held meetings in New Brunswick, seventeen miles distant. Dr. Archibald Hodge suspended his classes one day in order that the young theologues might attend the meetings. Next day in class he said:

"Gentlemen, I would give all I am and all I know if I could preach like that man!"

Dr. John Finley Williamson, president of Westminster Choir School, says he owes a debt of gratitude to Mr. Moody accruing before he was born. His father was a Methodist minister in Gateshead, England, in 1873, when Messrs. Moody and Sankey held meetings in those parts. His father was caught up in the revival, and never lost

the blessing, so that he was born into and grew up as a lad in that atmosphere.

In one Princeton family a brother was converted under Mr. Moody. Another resident remembers as a lad climbing up to a window of the First Presbyterian Church to see and hear him preach. A Princeton graduate recalls incidents of his own student days when Mr. Moody held meetings here. Somehow he so often burned himself into the memory of those who heard him preach: they remember him after the lapse of forty or fifty years. Of how many preachers can that be so widely said?

A recent writer in a Chicago paper has this to say:

"I remember Moody. I recall when an adolescent youth sitting as one of an audience that packed a great hall in my native city while Moody held the multitude enthralled by his homely eloquence. The subject of his address I have forgotten. It was some variation of his favourite theme, no doubt, some vital application to men's souls of the message of God's love. But I can still see the speaker in the vision of memory,—a stocky, bearded man, who held in his hands an open Bible, and talked to your heart in a voice flexible to every thought and emotion. An inner light illuminated his face as he touched the chords that sounded the music of human redemption. There was no suggestion of oratorical artifice, no striving for brilliance of phrase. He was a man with a message in which he manifestly believed with his whole being, a man who felt that his message must be told to others because it meant so much to him."

INTERDENOMINATIONAL FRATERNITY

Denominationalism was excluded from Mr. Moody's meetings. He believed in the Church. He was a church member himself, but he never preached any church. He preached Christ, and those who were quickened spiritually were urged to seek a church home of their own choice. Hence sectarian issues were avoided, denomina-

tional differences did not arise, not even antagonism between Protestantism and Romanism was aroused.

The relations between Mr. Moody and Romanism throw a pleasing light on what he was and what he stood for. When he had trouble in his Sunday school activities in Chicago, he overcame annoyance and hostility by going straight to the Roman Catholic bishop. To the credit of both men the outcome was mutual understanding and good will. When he held meetings in Dublin the leading Roman Catholic paper frowned upon hostility to the campaign and wrote:

"Let Messrs. Moody and Sankey do all they can to make Protestants earnest in religion! Irish Catholics desire to see Protestants imbued with religious feeling rather than tinged with rationalism and infidelity. So long as the religious services of our Protestant neighbours are honestly directed to quickening religious thought in their own body, without offering aggressive or intentional insult to us, it is our duty to pay the homage of our respect to their conscientious convictions: in a word, to do as we would be done by."

At Northfield, where some thirty Irish Roman Catholic families had settled in the 1850's, the relations were always cordial. Mr. Moody paid for a number of their boys and girls in Mount Hermon School and Northfield Seminary after these schools were started. Some of them are still living in Northfield. When a Roman Catholic church was erected in town in 1886, Mr. Moody made a donation and gave them an Estey organ. He was absent from Northfield when the church was dedicated, but his family attended and were courteously seated in the front pew. The Romanists returned the kindness by hauling loads of stone for three days for the foundation of the new Trinitarian church which was erected in 1888-9.

After I joined Mr. Moody, a letter arrived one day from some one in England, bitterly assailing him for aiding and abetting Romanism by helping to build their church. My Irish was up as I read the exaggerated and

unwarranted importance he gave to the neighbourly action, and I proposed to answer the attack in kind. Mr. Moody just laughed at me; the writer was entirely misinformed; he had had his say anyway; throw the letter in the waste basket! He would never engage in a scrap with anyone, even when the other was in the wrong.

One day in the 1880's an old priest called at the house in Northfield to see Mr. Moody. Unfortunately he was not in town, and his daughter received the priest instead. He said he had heard her father preach on "Sowing and Reaping" twelve years before, and knew about his work, and had come up from Boston just to meet him face to face. His disappointment was great.

At the time of Mr. Moody's death several of the Roman Catholic hierarchy spoke cordially of him, and said they had heard him preach and had read his sermons and knew of his work.

THE KEY TO HIS CAREER

Examine his sermons and campaigns in the British Isles and throughout the length and breadth of this continent, and what do you find? The same personal Christian experiences as in his letters home after his conversion, and in the same vocabulary. The same seed convictions and plans as he used in his earliest work in Chicago, expanded and embellished by his enlarged experience. The same Bible doctrines and methods, and more of them.

In Chicago he developed a technique that suited his temperament, energy and ability. He learned by doing; he learned what not to do a second time. He used his tact and his wits, subject to God's guidance. He also found by experience how to grip his hearers and bring them to the one grand decision which was his aim in life. He used many of his best sermons right through his career, adding new sermons as the result of study and experience and the demands of new needs. Why should he

discard effective sermons based on foundation Bible teachings when he was preaching all the time to changing audiences?

The characteristics that brought success in his early Chicago career proved successful in broader and more complex fields, if that were possible. No situation ever feazed him. He met and mastered every situation that presented itself.

As to the man himself, he became readier with his Bible, more skilled in personal work with individuals and in capturing great crowds, more of a general in the conduct of meetings; but off the platform, right up to the end of his life, he was the same single-hearted person, only more mature, more experienced, more human. Get an understanding of his personality and his religious convictions, and you have the key to his whole career. I believe that if he were alive to-day he would be the same D. L. Moody, only greater, wiser, mellower, more likable, more understanding of others, firmer in his belief in the Bible and more intense in his zeal for God.

VII

BEGINNINGS OF CONTINUING INFLUENCE, 1863-86

IT WAS inevitable that a man of Mr. Moody's practical sympathy, physical energy and spiritual vision should do something about the temporal and spiritual conditions he found in the course of his evangelistic work. It was always so after his conversion. Recall his Sunday school and church and "Y" activities, with their social implications. Witness his Civil War efforts, and his instant help of sufferers after the Chicago Fire. Recall the many religious and philanthropic agencies that were born or generously nourished wherever he held extended campaigns.

His chief fame and influence rest upon his power as an evangelist. His evangelism, in its objective, its content and its methods, was based upon the Bible. Hence his efforts to promote a knowledge of the Bible, issuing in changed lives, by means of the Sunday school and the "Y," and later by Bible conferences and Bible training schools. When his sympathy moved him to provide better educational opportunities in a day when multitudes of young people had no facilities for such, his plans were definitely religious in character, by-products so to say of his soul-winning efforts. Later, when evangelism by the printed page seemed to be needed and possible, he initiated somewhat new methods to realise his desires.

Northfield and Chicago have figured in preceding pages as the two bases with which Mr. Moody's early career was definitely associated. Northfield and Chicago are the locations of organisations and institutions, founded by him, that are power-houses generating his world-wide

influence to-day. At Chicago the organisations represent the founder on his evangelistic and Bible-teaching side. At Northfield the great academic schools are more prominent.

These may be listed chronologically as follows, giving their present titles:

1. Moody Memorial Church, Chicago, founded 1863;
2. Northfield Seminary for girls, Northfield, 1879;
3. General Conference for Christian Workers, Northfield, 1880;
4. Mount Hermon School for boys, now linked with Northfield Seminary under the corporate name The Northfield Schools, 1881;
5. Moody Bible Institute of Chicago, 1886;
6. Bible Institute Colportage Association, Chicago, 1894.

These exhibit Mr. Moody's genius as a man of affairs as well as an evangelist.

D. L. MOODY MEMORIAL CHURCH, CHICAGO

An imposing church block built of red brick is to be seen near the southern tip of Lincoln Park, Chicago. It represents an investment of a million dollars, on a plot of ground valued at half a million more. It is the D. L. Moody Memorial Church.

It was erected in 1924-5, the fourth in its family line, for this great church is in direct descent from the Illinois Street Church which was dedicated in 1864. When that building was wiped out in the Great Fire of October 8, 1871 a temporary building known as the North Side Tabernacle was erected not far away from the old site, and dedicated on December 24, 1871. Plans to erect a new permanent church were initiated within a year. A plot on Chicago Avenue was bought. Many Sunday school children all over the land contributed five cents each to buy bricks. For two years, only the basement of the proposed building was erected and used, but hymn

book royalties from the British campaigns of 1873-5, voluntarily surrendered by Mr. Moody and Mr. Sankey, paid for the completion of the building, which was known for fifty years as Chicago Avenue Church. This is still standing, but being long outgrown by the increase of religious and social activities in vogue to-day, it was sold to the Moody Bible Institute, and the Memorial Church was erected.

All through its history this organisation has been a revival church. It is an independent church, that is, not officially connected with any denomination. It began that way, taking into membership converts of all the evangelical denominations and of none. Mr. Moody was never ordained or installed as its pastor, though he performed most of the pastoral functions in the early years. He was a member of it till his death, and active in its interest at all times. A book could be written about its long history, its success in gaining converts and members and building them up in the faith, its world reach in mission fields. It has had the reputation in Chicago of welcoming any person who wanted to be saved. Not infrequently at the weekly prayer meeting there have been confessions of faith. The Sunday evening meetings have always been evangelistic. Indeed, the door of salvation has always been kept open at every meeting held in the church or in the open air.

Perhaps a brief summary of reports given at the annual meeting last October will be appropriate here, to show how this organisation is carrying on, as its members wish to do, in the steps and the spirit of Mr. Moody.

The church auditorium has 4,040 seats, of which 254 are in the choir section, 2,200 on the floor, the rest in the balcony. There are 19 main rooms in the church proper and the adjoining Sunday school unit. These rooms were used for over 2,500 meetings last year.

The present pastor is Harry Allen Ironside. Other church officers are two associate pastors, an Italian mission pastor, 15 elders, 33 deacons, five trustees, a treasurer and an assistant treasurer, a director of the Sunday

school, a director of music, and a director of ushers. Numerous members are officers in a score of church organisations and committees.

The membership stood last October at 3,950, 160 new members having joined during the year. Over 5,000 personal calls were made by the pastors and visitors.

The church carries on a large and aggressive missionary program. It helped to support no less than 114 home and foreign missionaries last year, 68 of whom were carried in full in the annual budget. Total receipts for missions were $35,511. A Missionary Library is actively patronised by young and old.

The Sunday school has seven departments, and last year enrolled 1,723, with an average attendance of 1,350. The teaching staff and officers numbered 203. The school supports 26 of the church missionaries. It conducted a Daily Vacation Bible School last summer, with an enrolment of 550.

During the last fiscal year $386,230 were received for the needs of the home base, including the sale of bonds toward the building debt. Adding the missionary budget, the sum of $421,742 was raised. The church has no rich members.

The church motto throughout its history has been: "Ever Welcome to This House of God Are Strangers and the Poor." And it has lived up to it. Repeated tests in the services have shown a large number of out-of-town visitors or strangers who have settled in Chicago, while continuous activity prevails winter and summer among the poor and needy and sinful.

In any estimate of Mr. Moody's surviving influence throughout the world, surely the Moody Memorial Church is noteworthy.

THE NORTHFIELD SCHOOLS

Though Mr. Moody made his mark in the world with only a meagre formal education he realised what he missed and coveted better advantages for other young

people. It is said that as he built up a constituency in the slums of Chicago he thought of starting night classes for the boys and girls. When he settled in Northfield in the '70s the same need became apparent to him from a different angle. Here it was focused in a family of three girls living on a hill road a mile or more outside the village. The father was an educated man, but a helpless paralytic. Neighbourhood schooling was inferior, and what was the outlook afterwards? Boys might leave home and seek work elsewhere, as he himself did at the age of 17, but girls? New England was full of widows and maiden ladies at that time.

The case referred to awakened Mr. Moody to action. There were other large families of girls among his relatives and neighbours. He determined to start a higher or secondary school for girls in their teens, girls of ambition and purpose who would make something of themselves if they got the chance.

During his evangelistic campaign in Boston in the early months of 1877, Mr. Moody stayed at the home of Mr. Henry F. Durant. He was a godly retired lawyer who devoted a large portion of his time to evangelistic work in New England. Mr. Moody had met him in the '60s, and with him had visited Mount Holyoke Seminary, a pioneer college of pronounced and practical Christian character for young women, where Mary Lyon's ideal was that the girls should "live for God and do something." In 1875 Mr. Durant had founded Wellesley College for young women, based on Christ and the Bible, with academic standards intended to equal those of Harvard College, with charges fixed at the moderate sum of $250 a year, and the students sharing in the domestic work. Mr. Moody saw these plans in successful operation. They were a model for the school he was incubating in his mind and heart for girls of a younger age. He established a scholarship and became a lifelong trustee of Wellesley College, and Mr. Durant later became a trustee of Northfield Seminary.

Incidentally, at the time we are speaking of, most of the newer colleges and higher schools, East and West, were avowedly founded as Christian institutions and for Christian ends. Christianity was foster-mother of higher education.

In the fall of 1878 the first purchases of land for what is now the Northfield Seminary campus were made, about a hundred acres lying between Mr. Moody's own house and the river and adjoining his place on the north. I marvel at the improvement in the campus to-day compared with what it was even forty years ago,—the beautiful buildings, the many wide-spreading elms and maples, the well-kept greensward, the flowering shrubbery. What must it have looked like in 1878 when the area was mostly bare sandhills, without roads or trees or even pasturage? However, it was conveniently situated for Mr. Moody's purpose, and there were gorgeous views. The rest has been man's achievement, under God.

Northfield Seminary opened in November 1879. A recitation hall, since transformed into Revell Hall, was nearly ready for occupation. No school dormitory yet existed. But characteristically Mr. Moody had classes meet temporarily in the dining room of his house and had alterations made upstairs to accommodate the first group of 25 resident students who were knocking for admission. Two of the girls seen in that mountain home were among them. They soon justified his efforts on their behalf. One of them is still living. The first Seminary dormitory, East Hall, was built in 1880, "sung up" by hymn book royalty proceeds. Other buildings followed every year or two: dormitories, a new recitation hall, library, infirmary, gymnasium, a large farm equipment.

A similar school for boys was a natural sequel. The first purchase of land took place in November 1879, but the school was not opened until 1881. Its location is four miles down the Connecticut valley and across the river. Here one has an extensive view of the broadening valley, with hills banked to the East. As at the Seminary, the

farms and brush lots and stony hillsides have been transformed into a beautiful campus and fruitful orchards and arable acres.

If there is ennobling influence in location, in the far view of woods and river, of hills and valley, the two Northfield schools are highly favoured by nature.

In both these institutions Mr. Moody had clear conceptions of at least some things he wanted. The Christian life, according to his experience, was the true life, the full life. The motto chosen for the Seminary was Isaiah 27:3: "I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day." The name Mount Hermon was adopted, "for there the Lord commanded the blessing, even life for evermore" (Psalm 133:3). A Bible rests in the cornerstone of every main building. They were not to be merely two more preparatory schools, competing with existing academies. Their justification was that they were to be distinctive in several particulars. Education was to be only a means to a useful Christian life. Everyday life and Christianity were to be blended or welded into one. Intelligent, practical religion and all-round Christian character were to be their goal rather than mere academic education. They were to be definitely Christian in spirit and aim, in dormitory and classroom, on the part of both faculty and students. They must make the Bible prominent in everyday life and teaching. At the dedication of Overtoun Hall we heard Mr. Moody say:

"May these buildings crumble to the ground if these schools are untrue to the Word of God!"

Only purposeful boys and girls from homes of limited means and lacking educational privileges where they lived should be admitted, so that those accepted were most likely to value the opportunity given and profit by it. As Mr. Moody used to say, he did not propose to spend $100 on a ten cent boy. To learn the dignity of labour, and to help reduce expenses, every student must do his or her daily bit in manual or domestic work under

supervision. This may sound commonplace to-day, but it was novel then. All the boys and girls in the early days were probably used to such work at home.

The cost per student was about $200 a year. Mr. Moody said he wanted to help those who would help themselves, and if the student would raise half the cost he would raise the other half: so he assumed the financial burden of $100 per student every year. He had to raise it by appealing to friends of Christian education of this type. These friends, by the way, were practically all of them men and women who had known him as an evangelist and trusted him in his practical applications of the gospel.

Students of those earlier years testify not only to the helpful religious life of the schools, but also to the excellent quality of the teaching. "Teaching," said one, "was regarded as a sacred privilege," characterised by earnestness of purpose and purity of motives. Students of both schools who went to college almost invariably made enviable records for brains and character, so that colleges were keen to welcome Hermon men and Seminary girls. Mr. Moody always wanted the best. He was fortunate in the teaching staffs of both schools, noble groups of men and women who laboured in genuine sacrificial spirit. Their consecrated influence counted for much with the students. It was they who personified and carried forward the "Hermon spirit" and the "Northfield spirit" from the earliest days.

It was Mr. Moody's intention that from these schools a continual stream of consecrated and gifted young people should flow into the lay activities of the church. In the early years many Hermon men went into missionary and Y.M.C.A. work or into the ministry, while Seminary girls found life vocations as home and foreign and city missionaries. Actual Christian work was carried on by students in neighbouring villages and districts in Sunday schools, Sunday evening services in schoolhouses, home visitation and meetings, etc. Many Hermon men are

now prominent ministers, foreign missionaries, and "Y" secretaries, while Seminary graduates have achieved distinction in home and foreign fields, in city mission and Y.W. work. In the chapels of both schools there are wall tablets in memory of former students who have laid down their lives on foreign fields. Whatever their sphere in life, Mr. Moody wanted the students to exercise an active Christian influence. He wanted to see young men acquire a readiness or ability to do anything anywhere at any time, or as he once put it, "We want to send out from Hermon young men who are able to eat soup with a one-tine fork."

Though the schools were incorporated separately, and each had its own board of trustees and administrative staff, Mr. Moody was the unifying link between the two. Their work ran parallel to each other. He was a trustee of each institution, but held no other official position. The trustees were men and women of large calibre and of sympathetic vision, who were glad to coöperate with the founder in such promising work. They were never figureheads.

Let it be understood that Mr. Moody did not pose as an educator! He never learned or practised the technique of education, but left the administrative direction to competent principals. His personality permeated rather than dominated. He was a practical adviser, and tactful in advancing his ideas, but he did not interfere arbitrarily in details. Everybody believed in him and wanted to please him. He brought out the best that was in them. Being an evangelist, he watched over the genuine Christian tone of the schools, and planned for a balanced place in their curricula for the English Bible. Other teachers were engaged by the principals, but he had his say in selecting the Bible teachers. He wanted those who knew and could teach the Bible constructively and spiritually. Teachers who would discredit the Bible and undermine the faith of adolescent boys and girls were out of the question.

His personal influence and power were felt among the students in several intimate ways.

First of all in his personal relationships. The students loved him like a father: many of them in the early days had no father, no home. After school opened in September until he left town for evangelistic work, and again after he returned in May until the close of school, the students saw more or less of him every day. He used to drive around in a buggy or a four-wheeler wagon: it refreshed and rested him, and gave him opportunities to be kind. The students would wave and call to him as he passed. He would invite one or another to "get in and ride," especially if they were carrying a suitcase or bundle. Sick boys and girls were not forgotten. He would often plead for a boy who was in trouble that he be given another chance. Both schools telegraphed greetings on his birthday.

They also got close to him in his preaching and Bible teaching. He was all the time interested in their spiritual life, and at the beginning of the school year he would urge them to become out-and-out believers in Christ. There was no undue pressure, but he wanted every student to be a wholesome, happy Christian. As opportunity presented itself he might talk with individuals, or those who sought his advice, but his chief contact as numbers increased was by taking daily chapel. Perhaps he would give a series of Bible talks extending over a week. Students and faculty loved to hear him, he was so animated and practical. Occasionally he would preach on a Sunday. On the other hand, he would ask the schools to pray for him when he was away preaching, keeping them informed of his whereabouts, so that they might follow him intelligently with their prayers. And they did.

They saw the lighter side of his character in various ways. He believed in hard work, but also in recreation and fun and social comradeship. He was interested in

their athletics and outdoor sports, and in their social life indoors. He would give and take in practical jokes.

Walking down Northfield street one day he joined two girls and in a loud voice demanded:

"Your money or your life!"

"You will have to take our lives, Mr. Moody, for we haven't any money," they laughingly rejoined.

"Well, your life is worth more than money; see that you use it well," he replied as he passed on.

"A penny for your thoughts," he said once to another girl.

"I was thinking of something my mother said to me," was the answer, which pleased him so much that he immediately handed her five cents. By the next mail he received four cents in change, and that pleased him still more.

The tenor in a Mount Hermon quartet caught cold and could not sing at one meeting. The next day when he was explaining his absence Mr. Moody said:

"You don't want to catch cold: you want to catch fire."

One occasion is recalled when he brought a party of visitors into a room where a spelling class was in session. Presently he aroused enthusiastic rivalry among the pupils by calling out:

"I'll give a silver dollar to the first one that spells 'Nebuchadnezzar' right."

The success of the schools was apparent from the start. Applications for admission poured in from near and far, from just the class that he wished to give a better start in life. In the early years many whose education had been cut short by the necessity of self or family support, or other reasons, were now glad of a school where their advanced years were not a handicap. Applications for admission have always largely outnumbered accommodations.

The new or newly emphasised ideas that Mr. Moody incorporated in his schools have since come to be regarded by professional educators as thoroughly sound, and even

essential for well-rounded citizenship in an intelligent democracy.

Henry Drummond wrote that no stronger proof of Mr. Moody's breadth of mind need be demanded than that he should have inaugurated this work:

"For an evangelist seriously to concern himself with such matters is unusual, but that the greatest evangelist of his day, not when his powers were failing but in the prime of life and in the zenith of his success, should divert so great a measure of his strength into educational channels is a phenomenal circumstance. . . . Mr. Moody saw that the object of Christianity was to make good men and good women. Hence he founded institutions for turning out such characters. His pupils should have a chance of becoming useful, educated, God-fearing men."

His example was soon followed by others. I could name evangelists and other Christian leaders in the homeland and missionaries in other lands, who started schools on his model, and found his aims and methods workable.

THE NORTHFIELD CONFERENCES

There had been conferences before, but nothing anywhere quite like the conferences Mr. Moody built up at Northfield.

We have seen how in the late '70s when he was in Northfield during the summer months he opened his home for Bible readings, to which neighbours and visitors in town crowded. Before long a history-making event occurred when he called the first public conference. It was apparently suggested by an experience he had at Cleveland, Ohio, in November 1879, when he was holding an evangelistic campaign in that city. One morning at a gathering for prayer a brief address on "Prayer for the Church" was made by Dr. H. B. Hartzler. "Mr. Moody sat immediately in front of me," said Dr. Hartzler. "He listened with bowed head. Suddenly he raised

his head, flashed a glance at me as if struck with a thought, and then resumed his former position." As soon as the meeting was over he asked Dr. Hartzler to come to Northfield the next summer to hold a similar meeting. The following August (1880) he wrote Dr. Hartzler:

"Enclosed you will find a circular that will explain itself. I got a start towards it in your city when you spoke at the convention there about November 1st."

The circular was a call for "A Convocation for Prayer," to be held September 1-10. "The object is not so much to study the Bible, (though the Scriptures will be searched daily for instruction and promises), as for solemn self-consecration, for pleading God's promises, and waiting upon him for a fresh anointment of power from on high. . . ." Signed "D. L. Moody."

A goodly number of people from this and other lands attended. The gathering followed the lines laid down in the Call, and marked spiritual blessing was evident.

That first gathering was a convocation for prayer. Next year 1881 the plans were quite different, and Bible teaching was more prominent. Dr. Andrew A. Bonar of Glasgow, Scotland, spent the month of August in Northfield, and with other well known leaders conducted meetings for the study of the Bible twice daily. Thereafter the annual gatherings became known as Bible conferences, though of course prayer and Christian service had their place in the programme.

Mr. Moody's platform was distinguished for catholicity, for utmost breadth consistent with loyalty to the Bible. "A well-rounded Christian lives not on parts but on the whole Bible," he used to say. Hence no one truth was exalted at the expense of others. He allowed no theological hobbies or extravagances, no rationalistic speculations. Northfield has been singularly free from "isms." Men of every branch of the Church Universal were heard from the platform, and since they had the good judgment to avoid controversial topics and minor differences, as out of place there, the effect was a grand

affirmation of evangelical truth and a warm enjoyment of understanding fellowship. Many fast friendships have been formed at Northfield among speakers of diverse persuasions, as also among those who composed the audiences.

Mr. Moody constantly sought to secure the foremost living Bible expositors and preachers. Hence well known men were brought from abroad, and younger men were developed. Among the speakers were the ablest men in modern Christian life,—college presidents and professors from theological seminaries; pastors, teachers and evangelists; missionaries, home and foreign; reformers and philanthropists; business men and leaders of young people. It was therefore impossible to treat other than seriously the testimony that went out from Northfield.

The way the attendance increased at these conferences may be inferred by noting the successive places where they met: first in the parlours and porches of his own home, next in the first Seminary recitation hall seating about a hundred, and the small Trinitarian church holding a couple of hundred, then in 1880 a tent to accommodate over 300, next the upper room in Stone Hall capable of crowding in over a thousand, and which served as the place of gathering from 1885 until the present Auditorium was erected in 1894, with a seating capacity of 2,500.

The problem of taking care of these increasing numbers in a small village had also to be solved. At the first visitors could find rooms in the village homes, though many townspeople did not relish seeing the place overrun by outsiders. However, there was money in it, and the best class of people. Some lived in tents. Mr. Moody pioneered once again in using the school buildings during the summer recess for accommodating the visitors, and so men and women who wished to spend a week or two during vacation, sitting at the feet of great Bible teachers and preachers, were comfortably taken care of.

One conference led to a second, a college students' conference. The project was suggested to Mr. Moody by

Luther D. Wishard, a secretary of the International Y.M.C.A. committee who devoted his time to work in colleges. Mr. Moody did not feel drawn to pose as a leader of college men, but finally it was agreed that if Mr. Wishard and his associate secretary, Charles K. Ober, would work up the attendance, the delegates might use the Mount Hermon buildings and he would have a number of prominent men to address them. And so the first intercollegiate religious conference was born, assembling on July 7, 1886, and continuing through the month. Two hundred and fifty-one students from 89 colleges in the United States and Canada were present. Next year it began to meet at Northfield, where greater conveniences were available. Soon similar student conferences were established in other sections of the country, but Northfield still attracted hundreds of delegates from about 150 schools and colleges in the East, Yale sending nearly a hundred one year. A World's Student Christian Federation was then formed, which carried the conference plan around the world, John R. Mott being its general secretary. In 1898 the Northfield conference was international in character. Among the six hundred young men who attended there were about sixty foreign delegates, representing twenty-seven different nations. At one meeting prayer was offered in twenty-seven different tongues. Who can tell what it meant thus to bind together in Christian work students from all parts of the world? Think what this movement meant. Picked religious leaders in the colleges were receiving Bible teaching, training, vision and inspiration, which they carried back to their own institutions, inaugurating systematic Bible study and developing men in more active Christian work and witness for Christ.

That first "College Students' Summer School for Bible Study" is also memorable for another quite unexpected product. One of the greatest missionary movements of modern times was born at Mount Hermon but conceived at Princeton. For among the delegates was a Princeton

man Robert P. Wilder, a member of the Princeton Foreign Missionary Society that had been organised in 1883, who himself expected to go as a missionary to India. He and two other Princeton men came to Mount Hermon with a deep conviction that God would call some in that conference into foreign mission work. To that end they gathered a few like-minded men to pray that a missionary spirit might pervade the gathering. Following some addresses by missionaries and mission leaders the interest rose to such fervour that by the end of the month a full hundred had signified that they were "willing and desirous, God permitting, to become foreign missionaries." A bronze wall tablet identifies the room in which they met.

It was decided to extend this missionary interest by sending a deputation to visit colleges. This was done with such encouraging success that at the Student Conference of 1888 it was decided to organise "The Student Volunteer Movement for Foreign Missions." Its watchword was "The Evangelisation of the World in This Generation." John R. Mott, one of the original hundred, was chairman. Robert E. Speer became one of its first travelling secretaries. It found entrance into a thousand institutions of higher learning in this country and Canada, both of men and women, organising the systematic and progressive study of missions and enrolling thousands of volunteers. Immediately the movement spread to the British Isles and other lands. For years the mission forces of all evangelical denominations were recruited from this choice band of young college people. Over 13,000 members of the movement on this continent have become foreign missionaries. Many of them on foreign fields to-day look back to Northfield as the place where they formed life decisions and gained courage and impulse.

THE MOODY BIBLE INSTITUTE OF CHICAGO

As Mr. Moody moved up and down the land holding meetings, he realised that multitudes of people were not

being reached by the churches. In his own meetings many young people of both sexes were being converted and revived. He saw possibilities in these, if only they were taught the Bible and trained in Christian service, of supplementing the efforts of the regular ministry by lay activities. But how solve the problem of supply and demand? Once again he was facing a practical but untried task. The Moody Bible Institute was the final solution.

It was, however, a slow evolution. It began in Bible classes for women led by Miss Emma E. Dryer in connection with the North Side Tabernacle immediately after the Fire. Training women for Bible reading and home visitation in connection with churches was the next step. Then the idea of a training school began to take shape. At first it was for women only, but when it was seen that men were also needed, the plan for a Bible school was widened to include them. Miss Dryer for a time engaged rooms in the central "Y" building as headquarters for her Bible work. The need of a home for the workers was then felt. At length on January 22, 1886 Mr. Moody delivered an address in Chicago on "City Evangelisation." He pictured the needs of the unreached workingmen and their families, and spoke of the churches closed six days a week and in many cases all summer. "We have got to have gap-men," he said, "men who are trained to fill the gap between the ministers and the common people."

At that time theological seminaries confined their training strictly to preparation for the ordained ministry. Mr. Moody had no idea of trespassing on that field. He had something quite different in mind.

The Chicago Evangelisation Society was the next advance. A nucleus of friends was formed, funds were raised, an evangelist was engaged whose base was a tent located in a lawless section of the city. Tent meetings were held every night, and the workers visited in the neighbourhood in the afternoon. After a few weeks the

tent was moved to another location. In winter the band held meetings in missions and churches. Numbers were reached with the gospel, and those who were converted were turned over to the churches. Was it not the plan of his London campaign in a new setting?

One feature of the Bible work was an institute in May, when some prominent Bible teacher was engaged to give lectures in morning sessions which were open to all. Mr. Moody himself was a speaker in 1889, and the attendance of about 200 workers satisfied him that the time was ripe for an all-the-year school. So land and three buildings adjoining Chicago Avenue Church were acquired. The buildings were used for the women, and a men's building was erected on the land, and was formally opened on September 26 of that year with the title of the Bible Institute for Home and Foreign Missions.

It proved to be not only the beginning of a new institution, but of a new movement in training for Christian work.

The Rev. R. A. Torrey, a Congregational minister, graduate of Yale College and Divinity School, and at the time superintendent of the Congregational City Mission Society of Minneapolis, was selected by Mr. Moody for the post of superintendent and Bible instructor. It was his responsibility to devise a course of instruction in the Bible and methods of Christian work, suited to the special character and aims of the institution, and to direct students in all kinds of actual Christian service in the city. He was assisted by Mrs. S. B. Capron, a retired missionary from India, as superintendent of women. Within a few years the curriculum was systematised on an academic and practical basis in a two-year course, two years of twelve months each, for the Institute never closed from the day it opened. Mr. Moody always said the summer was the best time to reach the masses in the open air.

In addition to the Bible and Practical Work courses there was also a Music course, intended not only to give thorough training to those who wished to become

evangelistic singers and church choristers, but also to impress the whole student body with the power and value of the gospel in song.

In addition to the regular instructors, it was the plan to have prominent teachers and preachers of this and other lands spend some time at the Institute, giving the cream of their knowledge and experience in condensed form. Personal contact with these great men was invaluable to the students.

The student personnel consisted mostly of men and women who felt called to devote their lives to forms of Christian work outside the regular ministry. But there were always those who desired to supplement the valuable education received at other schools by intensive study of the English Bible and methods of aggressive Christian work, besides many who only desired to know their Bibles better in order to be able to win others to Christ while remaining in their secular callings.

At the Northfield schools we have seen that Mr. Moody kept his hands off because he did not pretend to know the technique of academic education. At the Bible Institute it was different. He knew just what he wanted, and how to get it.

"Let us take our stand here," he said, "that any man can teach upon our platforms with absolute freedom whatever he finds in the Bible, but no man shall be allowed to pick the Bible to pieces."

He was himself president of the Institute, he made friends and raised the money for it, he kept tab on the teaching and training, he lived in the men's building when he was in Chicago. Room 10 on the second floor was his office or parlour, Room 11 his bedroom, with bathroom between, Room 9 on the other side was kept for interviews, faculty conferences, etc. He took his meals in the dining room with the students at the faculty table. Thus closely did he enter into the school life while in Chicago. Dr. Torrey dictated a letter to him the first thing every Monday morning, telling him what sort of a Sunday

he had in Chicago Avenue Church, of which he was pastor, and inclosing a statistical report of the Institute for the previous week.

At the time of Mr. Moody's death the Bible Institute had completed its first decade. Over 3,000 men and women had been enrolled for the full course or shorter terms. He was pleased with the fitness and capacity of students for undermanned positions in the expansion of the Church in needy fields.

Under date of February 24, 1890 he wrote a friend, relative to the Bible Institute:

"I am thankful to tell you that I have some splendid men and women in the field. My school work will not tell much until the century closes, but when I am gone I shall leave some grand men and women behind."

A week before his health broke down he was pointedly asked:

"Do you consider the Bible Institute a success? If you were starting over again, would you follow the same plan?"

"Yes," was his reply, "it has been a great success and a wonderful blessing. I would do the same again."

As a matter of fact, after the hotel was built at Northfield, he used it during the winter months for a training school for women, giving the same kind of training as at the Chicago Institute, but with more special reference to village problems. After his death Dr. C. I. Scofield of Scofield Bible fame, then pastor of the local church, became its president and leading Bible instructor. After he left Northfield the school was merged in the Bible department of Northfield Seminary. On his last visit to Glasgow, in 1892, Mr. Moody organised a similar Bible Institute for Scotland, which is still functioning.

BIBLE INSTITUTE COLPORTAGE ASSOCIATION

At the beginning of this chapter I listed one more organisation among existing sources of Mr. Moody's con-

tinuing power and influence, namely, the Bible Institute Colportage Association of Chicago. As this was not started until 1894, however, I will postpone the story of it until a later chapter.

A colporter is a man or woman who carries books and other gospel literature from door to door for sale or distribution. This form of Christian work originated in Europe, and has been well adapted to the needs of this country.

VIII

WORLD'S FAIR EVANGELISTIC CAMPAIGN, 1893

AMERICA and England were appalled in November 1892 when the North German Lloyd liner, "Spree," westward bound from Southampton to New York with 700 passengers on board, became overdue. Seven days, eight days, nine days passed without word. Mr. Moody and his son Will were passengers on that boat. Mrs. Moody had gone down to New York to meet them, and was almost beside herself. On the tenth day news was flashed that the "Spree" was limping into Queenstown (Ireland) in imminent danger of foundering at any moment. Three days out, her driving shaft had broken and thrashed a hole in the vessel's stern. The two after compartments filled with water. Three forward bulkheads were closed, but the ship settled down at the stern and her bow tilted high in the air. The engines were useless, the vessel could only drift helplessly. It was long before the day of wireless. The captain's hope was that she might keep afloat and not drift out of the track of other steamers without being seen. She was a thousand miles from Queenstown. And now she had made port safely in tow of the S.S. "Lake Huron," seven days after the accident.

It was with joyful relief that Mr. Moody's multitudes of friends in the British Isles heard of their safety after such a narrow escape.

I mention the terrible experience at this point because it seems to me to be a spiritual prelude to the remaining seven years of Mr. Moody's life. The testimony of Major-General Oliver Otis Howard and other fellow passengers was that he demonstrated moral leadership

in this near-tragedy, comparable to that of the apostle Paul in the awful shipwreck of Acts 27. He conducted a service in the saloon on Sunday evening, which nearly every passenger attended, "and I think everybody prayed, sceptics and all."

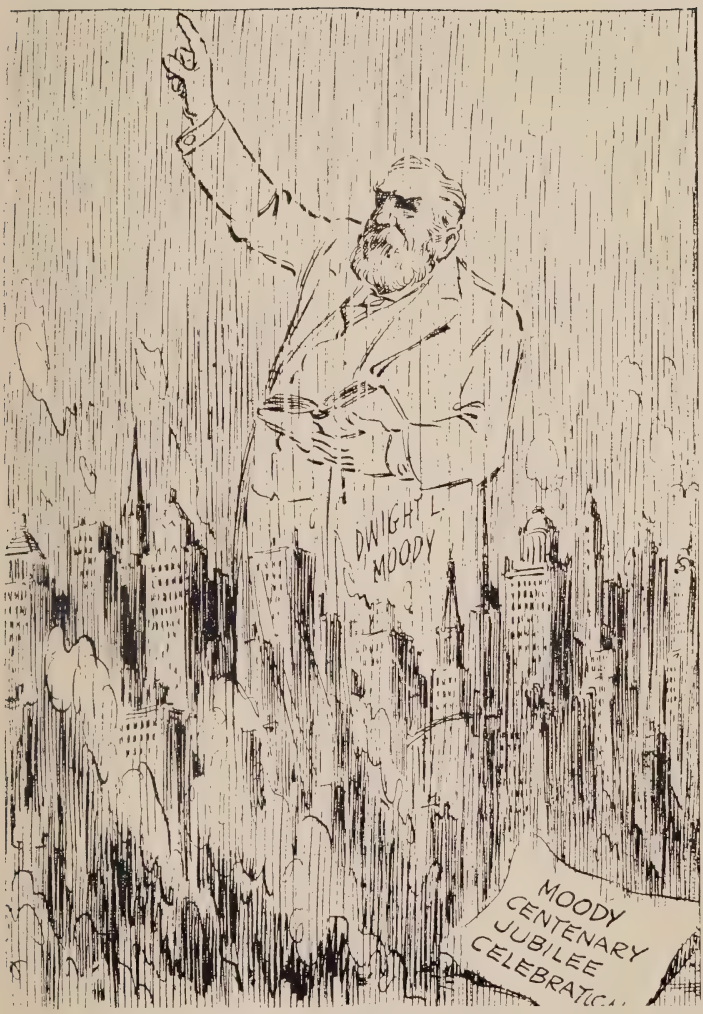
He said afterwards that he did not want to die. "As my thoughts went out to my loved ones at home,—my wife and children, my friends on both sides of the sea, the schools and all the interests dear to me,—and as I realised that perhaps the next hour would separate me forever from all these, so far as this world was concerned, I confess it almost broke me down. It was the darkest hour of my life." Relief came in prayer. "God heard my cry and enabled me to say, 'Thy will be done!'" He went to bed, "almost immediately fell asleep, and never slept more soundly" in all his life.

That was Sunday night, the second night after the accident. About 3 A.M. the lights of the "Lake Huron" were seen drawing near. She had seen the "Spree's" flaming signals of distress.

The rest of the story, from the "Lake Huron's" side, has not been incorporated in any biography of Mr. Moody. I give it here, by permission of Mr. J. Ritchie Bell, superintendent of the Montreal Sailors' Institute, who was a passenger on the "Lake Huron," *en route* to help continue the work started by Mr. Moody in Scotland. Captain Carey, a Christian man and a native of County Dublin, asked Mr. Bell to hold a meeting on Sunday evening. All entered heartily into the singing of "Pull for the Shore, Sailor," "Throw Out the Life Line," "Let the Lower Lights Be Burning," and other hymns of the sea.

"Our service ended about 9:30, and I was taking my walk on deck before retiring when the boatswain's mate accosted me. The meeting had evidently impressed him, for he said:

"'I am going around to see our lights are trimmed and burning, for it may be some one will be glad to see those lights before morning.'"



1936—CHICAGO NEEDS ANOTHER MOODY!

A CARTOON DRAWN BY V. R. SHOEMAKER. IT APPEARED IN THE CHICAGO DAILY NEWS, FEBRUARY 5, 1936 AND IS USED BY PERMISSION

The second officer, on the bridge shortly before midnight, was attracted by the illumination caused by the flare-lights of the "Spree." Thinking it was a ship on fire he called the captain, who came to the conclusion after observation that it was a vessel in distress.

"Change our course, Potter, and let us bear down on her and see if we can render assistance. We may be in need of help some day ourselves."

The "Lake Huron" came alongside the "Spree" after steaming two and a half hours. About three o'clock Monday morning, after two vain attempts in the dark to throw a line aboard, she signalled:

"I'll stand by until morning."

"At dawn God seemed to speak to the waters, the wind ceased, and there was a great calm." A boat from the "Spree" brought an officer on board to tell of their desperate condition. Captain Carey offered to take them in tow, and if that was impossible, to transfer the passengers and crew to his vessel. He promised with God's help to save all on board the disabled liner. Soon tow-lines were made fast and a start was made for Queenstown. "Would the lines hold should a storm break, and would our coal supply last were problems pondered by the captain, with these seven hundred lives now dependent on him. With strong faith he brought us daily nearer land."

The "Lake Huron" steamed into harbour at 5 A.M. Saturday. She did not have enough coal left to keep steam up another fifteen minutes.

"I made my way immediately to the cable office to notify friends of my arrival," says Mr. Bell. "Here I met Mr. Moody, who exclaimed, 'Hello, Bell, where did you come from?' I replied that I was on the 'Lake Huron.' 'You were!' he cried, 'I was on the "Spree."' Calling to the crowd he said, 'Here's a friend of mine who was on the "Lake Huron"; he'll tell us all about it'; and pushing me up on a chair he insisted upon my telling how God had answered their prayers.

"As I got down he said to me, 'Bell, was your captain a Christian?' I replied, 'Oh yes, a splendid Irish Method-

ist!' He replied, 'I thought so. I knew God would have one of his own to send to our rescue.' "

Mr. Moody and fellow passengers sailed for New York on the "Etruria" next day, and landed safely the following Saturday.

What a reception he got when he reached home that night at 10 o'clock! As the train stopped at Mount Hermon station, 300 students and teachers and neighbours swarmed around with torches and a brass band and cheers to welcome their benefactor and friend. At the next stop he was met on alighting by a crowd of Northfield friends. The buildings of Northfield Seminary across the valley, as well as many private dwellings, were ablaze with innumerable lights in the windows. At Revell Hall, first of the Seminary buildings to be reached, all the girls and teachers were assembled to repeat the glad welcome.

Next morning, Sunday, the church was crowded with townspeople and the students of both schools. In place of a sermon, Mr. Moody told in simple, heartfelt words the thrilling story of the accident and their rescue from the jaws of death.

"When the announcement was made that the steamer was sinking, and we were in a helpless condition in mid-ocean, no one on earth knows what I passed through as I thought my work was finished, and that I should never again have the privilege of preaching the gospel of the Son of God. And on that dark night, the first night of the accident, I made a vow that if God would spare my life and bring me back to America, I would come to Chicago and at the World's Fair preach the gospel with all the power that He would give me."

Let us see how he kept that vow!

A DARING PROJECT

Mr. Moody must be credited with conceiving the idea of a gospel campaign simultaneous with the Columbian Exposition or World's Fair in Chicago. (It was intended

to commemorate the 400th anniversary of the landing of Columbus, but was not ready in 1892.) He knew Chicago thoroughly. He foresaw a great opportunity to preach the gospel, and that it should be met by a great undertaking. During his visit to the British Isles in 1891 he made frequent public reference to it, and asked Christians to pray for it. He raised money to add two more stories to the men's building at the Bible Institute. He arranged with John McNeill, the Scottish evangelist, to spend the six months of the Fair in Chicago. He brought me to America to be his secretary. In other ways he made serious preparation for the campaign, intending to spend the whole summer in Chicago himself. And he did it alone, without any committee.

His vision was justified by results. It proved to be easily the greatest single project he ever undertook. We have already described his marvellous evangelistic campaigns of the '70s and '80s in this country and overseas, but this was not a one-man campaign. It was a six-months campaign of which he was the commanding general, directing the concerted action of a large number of prominent preachers, teachers, evangelists, gospel singers, and a corps of nearly 300 students and their instructors. There has been nothing in the history of Christianity quite comparable to it before or since. Nothing ever tested so severely his organising genius, his singular prudence, his fertility and versatility of resource, his skill and power to command, his spiritual might.

The city problem is one of the most serious the Church has to face, and in Chicago the problem was immeasurably increased during the World's Fair period. Its ordinary cosmopolitan population was swollen by the inflow of thousands, many of whom belonged to the most lawless classes of society. Add to this that in summer there is unfortunately a lull in Christian activity, and you have an outlook anything but promising. Mr. Moody was perfectly cognizant of what he would have to face. He had no precedent to follow. But difficulties never ap-

palled him, or clouded his faith in God. He believed that if a man is called of God to a certain work, He will be with him in that work, and he will succeed no matter what the obstacles may be. He daringly projected this movement that proved to be unique in its conception and consummation, world-wide in its influence, unparalleled in its success.

He had passed his 56th birthday on February 5, 1893. He had been warned that his heart was weakening, and that he must let up in his work. If he did, nobody noticed it. He never talked of his age or his heart. He did not spare himself under the unceasing responsibility of those six months.

"We shall beat the Fair," he said good-naturedly when he arrived on the ground. That is what he set out to do, by furnishing such gospel attractions, in coöperation with the churches, that the multitudes visiting the Fair, no less than the people of Chicago themselves, should be won and kept true to Christ.

PLAN OF CAMPAIGN

His plan of campaign was simple in outline. Chicago is naturally divided into three sections by the forking river,—the North side, the West side, and the South side. In each section a church centre was secured to begin with. General headquarters was the Bible Institute, with Chicago Avenue Church adjoining, on the North side, but within a mile of the heart of the far-flung city. We lived in the Institute buildings, Mr. Moody occupying his usual suite. Here he had all the strings in his hand.

The campaign opened on the first Sunday in May. Mr. Moody, himself, preached in Chicago Avenue Church morning, afternoon, and evening. During the week following, praise services were held each night in this church. The work expanded weekly, and it was presently necessary to call other churches into use. But churches were not always suitably located to reach the

masses, so he determined to hire theatres. It seemed for a time, however, as if desirable halls and theatres could not be secured at any price on account of previous engagements; they were expecting a fortune from the Fair. But a footing was obtained in the Haymarket theatre, and here Mr. Moody preached every Sunday morning until the end of the campaign, with the exception of two Sundays when he was absent from the city. As the momentum grew, while the amusement trade lagged, other theatres and halls were rented, until ten came under his control, some on Sundays only, but some throughout the week. Five tents were in constant use, being pitched at strategic points in non-churched districts. Two gospel wagons were operated for open air meetings. A vacant store on the West side was rented and fitted up as a mission hall. A number of Institute students lodged overhead, and meetings were held not only every afternoon and evening, but a special squad came on at 10 P.M. in order to try to rescue drunks and harlots who haunted the vicinity far into the morning hours.

Special efforts were made to reach people near the Fair grounds. Here, on the open prairie, hotels and other buildings had sprung up like mushrooms without any effort to provide church accommodations. But Mr. Moody secured the use of half a dozen tents and hotel parlours.

SOME NOTABLE MEETINGS

The most notable meetings of the campaign, from the popular standpoint, were probably those held in Tattersall's hall and Forepaugh's circus tent. When Mr. Moody announced the meeting in Tattersall's, with seating capacity of ten thousand or more, he said:

"We have something better than a military tournament, and we must get a bigger audience than they do."

Forepaugh's circus came to Chicago in June, and located on the lake front opposite the heart of the city. The manager rented the tent for Sunday morning, but

reserved it for his own shows in the afternoon and evening. This is how he advertised the day's program:

> Ha! Ha! Ha!
> Three Big Shows!
> Moody in the Morning
> Forepaugh in the Afternoon and Evening

The great canvas ellipse covered an immense area, having a seating capacity of ten thousand, with standing room for ten thousand more. In the centre of the arena a rude platform was erected for the speakers and a few of the singers, while the rest of the song corps were massed around them. The surroundings were the usual circus furniture and gaudy decorations, while in an adjoining tent was the large menagerie, including eleven elephants. Clowns, grooms, all the circus people mixed in with the visitors, about 18,000 in all.

When that mighty throng took up the hymn, "Nearer, My God, to Thee," a sense of awe laid hold of the multitude. After an hour of singing and prayer, Mr. Moody preached on the text, "The Son of man is come to seek and to save that which was lost." The hush of heaven was on the gathering. Toward the close of the address there was a slight disturbance, and a lost child was passed up to the platform. Mr. Moody held her up so that her parents might see her, and when the anxious father reached the platform Mr. Moody placed the child in his arms and said:

"That is what Jesus Christ came to do: to seek and to save lost sinners and restore them to their heavenly Father's embrace."

The circus tent was rented for two Sundays. It was a revelation to Forepaugh that so many people should come to listen to songs and sermons. His afternoon and

evening shows were abandoned because they were so thinly attended.

THE HEADQUARTERS STAFF

All this time the regular routine of the Bible Institute went on. Two Bible classes and two music classes were held daily. Several special conferences were held, lasting a week or ten days each. The lecture room of the Institute seated about 500, but the attendance increased during August and September so that the daily lectures were transferred to the church nearby.

For his preaching staff Mr. Moody gathered around him evangelical preachers and Bible teachers and gospel singers of both sexes from the ends of the earth. Pindor of Silesia came to preach to the Poles; Rabinowitz of Russia, to the Jews; Monod of Paris, to the French; Stöcker of Berlin, to the Germans. John G. Paton of the New Hebrides, Thomas Spurgeon and Henry Varley of Australia, and many from England and Scotland also took part.

As months passed by and the Fair brought increasing numbers to Chicago, the gospel campaign also gathered momentum. At the beginning of September, the Central Music Hall was rented for two months for a two-hours service daily from 11 A.M to 1 P.M. Even on Labour Day the hall was overcrowded.

As October, the last month of the Fair, approached, Mr. Moody urged his hearers everywhere to pray and labour with unremitting diligence. "It seems as if we have been only playing the past weeks, now we are going to work," he said. "We have just been fishing along the shore, now we are going to launch out into the deep. Friends, help fill up the churches! Let us see whether we can't wake up the whole city! . . . We want to press the battle these closing days of the Fair as never before. Now is our time and opportunity!"

On several of the last Sundays Mr. Moody controlled

as many as 125 different meetings, assuming the expenses of rent and incidentals when necessary, furnishing speakers and singers and working up the attendance, which would aggregate upward of a hundred thousand per Sunday. High water mark of attendance on week-days was reached on Chicago Day, October 9. Chicago determined to celebrate the twenty-second anniversary of the Great Fire on a colossal scale. The Fair arranged special attractions and drew over seven hundred thousand visitors that day. Mr. Moody determined to keep pace with it. Continuous meetings were held in Central Music Hall and two other downtown halls, and so great was the crush that in some cases the speakers could not push their way in.

The entire expense of the six months work was $60,000, exclusive of the ordinary expenses of the Institute. It was met by collections taken at the meetings, and by voluntary contributions of Christian friends. The management of the campaign involved an immense amount of organisation and adjustment. Mr. Moody always looked on the bright side. He inspired others with his faith and courage, and spurred them on by word and deed. No man or woman worked harder than he those six months.

The results?

"When we commenced work six months ago," said Mr. Moody at the closing meeting of the campaign, "the question was, Can we reach the people who are coming up to attend the Fair? Would they have the heart for religious services? . . . God has outdone all our expectations. He has gone away beyond our faith."

Millions heard the simple gospel preached by some of the most gifted preachers in the world. Apparently thousands were genuinely converted to God. Christianity was proved to be a living thing. The summer was proved to be a good time for Christian work, and also the masses can be reached if we "go and reach them." Men often formed seventy-five per cent of audiences. Sin in its

vicious forms was not left to reign in the city. Ministers attended and coöperated in great numbers. In a sentence, the gospel was found to have its old power over human hearts, in spite of the tumultuous activities and distractions of that great enterprising city of Chicago during the busiest period of its existence up to that time.

AT THE CLOSE OF THE CAMPAIGN

How Mr. Moody stood the physical strain for six months in the heat of a Chicago summer is a mystery. He observed one day of rest each week, but spoke or presided at one or two meetings every other day, in addition to all his other responsibilities. Being a strict sabbath observer, he would not use a public means of transportation on Sundays, so a horse and cab were bought for the exclusive purpose of driving speakers to their meetings, and horse and driver had Monday religiously as a day of rest.

Imagine yourself in my shoes in relation to Mr. Moody, if you can, at the close of the World's Fair Campaign! Six months, from May to October inclusive, of downright hard but happy religious work at his call and under his direction. Living with him and sharing his confidence and comradeship, I observed his strong and masterful personality at all points and under most diverse conditions: aggressive, authoritative, but kindly, gentle, persuasive, magnetic; wholly concentrated upon bringing Christ to men and men to Christ; possessed of contagious moral and spiritual enthusiasm that balked at no obstacles; always eager to learn and to sharpen his tools; never shrinking from any duty or opportunity; humble before God, but undaunted before men; speaking with authority as the messenger of God, yet so humanly as to find entrance into people's hearts.

Human and friendly at all times, he enjoyed amusing incidents that occurred, finding relief in laughter and happiness in the midst of the exacting cares and burdens

of the campaign. Living a healthy, normal life with the rest of us, eating and sleeping well, he was absolutely free from irritation and nerve strain. I do not recall his being laid aside by sickness for a single day during the six months.

Commanding the hearty coöperation of numerous strong and successful men, who willingly submitted to his direction because they believed in his purpose and sincerity and ability as a born leader. Sane, forceful, tactful, considerate.

He was easily the biggest drawing card in the campaign. People wanted to hear D. L. Moody. Yet he shrank from prominence and publicity as much as he could, and put others to the front. He was glad to preside at meetings addressed by lesser known speakers. He rejoiced in the success of others: that was what he wanted.

Looking back in the perspective of the years I see his figure looming up more massive and imposing than ever.

At the close of the campaign Mr. Moody resumed his evangelistic work in a month's mission in Toronto. He rewarded me with a gold watch with the inscription, "A. P. Fitt from Mr. and Mrs. D. L. Moody. 1893."

IX

LATER MINISTRY, 1893-9

SOME thoughtful reader may like to ask questions: Did Mr. Moody reduce his pace these last years? Did his earlier zeal for God grow cool? Did he rest on his laurels and plan to take life more leisurely? Did he change in his convictions and let down his evangelistic urge? Were the churches and cities less eager to have his missions? Were the people less drawn to hear his message?

No, to the last he stood firm and steadfast on the old and well tried Bible foundation, he was just as concerned as ever over men and women without Christ, just as single-minded to win souls, just as tireless in preaching the gospel, maturer and riper in Christlike character, fully assured that his Christian experience was the only true reality. His sermons and his actions will be scanned in vain for any other conclusion. One must get behind my brief story in order to have the full record.

He had more invitations to hold meetings than he could accept, and his multiplied responsibilities in his schools and conferences were not a hindrance. Indeed, they supported each other. The Toronto meetings in 1893, at the close of the World's Fair, were largely due to a Mount Hermon man, the Rev. T. B. Hyde, a minister there. The Kansas City campaign in 1899 was initiated by three other Hermon men, the Rev. D. Baines-Griffiths, Sydney Bishop, secretary of the local Y.M.C.A., and Charles M. Vining, a banker. And so with many other engagements.

His reputation was now so widespread, and so many people who had heard him once wanted to hear him

again, that he always held afternoon meetings which would be filled with these friends. As he was addressing mostly Christians at these gatherings, his messages would be chosen accordingly. He tried to arouse church people to action, holding that if believers would go to work, a thousand times more would be accomplished in the long run than if he should try to do it all himself. But he used to urge committees to fill the buildings at evening services with unsaved and non-church-going people to whom he might preach the gospel. Where this was accomplished, he followed his old plan and found it still effective: the gospel message, the net drawn, the enquiry meeting following. The newspapers always reported his meetings, and so spread his sermons through the countryside.

The pastor of a down-town New York City church reported that when Mr. Moody spent a month in a run-down Presbyterian church in lower New York City, now known as Labour Temple, his work was a failure, his methods were not successful. But if the neighbourhood was anything like what it is to-day, filled with non-English-speaking aliens, extreme radicals in political thought, mostly anti-Christian or anti-Protestant, without knowing further details one can see how he might be a misfit there.

A long list of new achievements during these last years can be compiled. He retained his elevation of character and his commanding influence to the end.

AT NORTHFIELD

The schools and conferences at Northfield and Mount Hermon had a healthy growth during the years under consideration. He hoped to live to see a thousand students in each of the schools.

A Young Women's Conference was begun in 1893, and met annually.

The need of a larger and more convenient meeting

place for the August Bible conference led to the erection of a new Auditorium in 1894. It seemed like a huge building for a small village, and many thought Mr. Moody had overcalculated. But the first Sunday it was used it was crowded and overcrowded. It was before the day of fire laws. Seats and aisles on the floor were filled, also platform and choir loft. There were no pews in the gallery as yet, only tiers that were packed solid with people. More than 3,000 had seats, and there were literally hundreds who were standing downstairs and upstairs. Northfield had not dreamed of anything like it!

A magazine, *Northfield Echoes,* began in 1894 to publish reports of addresses delivered at the conferences.

Camp Northfield was opened in Cathedral Pines on the easterly hills in 1895, and ran for many years as a boys' and men's camp. It is now used as a fresh air camp for underprivileged girls from New York City.

The Bible Institute Colportage Association of Chicago had been organised, and its Eastern depot was opened in Northfield in 1895. This was later merged in the Bookstore, a subsidiary of the Northfield Schools.

Another project due to the growth of the conferences was the development of the nearby hillsides as a summer colony. They were only rough, rocky pastures, with some natural growth of timber. Dr. Arthur N. Thompson, now a permanent resident of the town, had been a minister in the West. He acquired a plot of ground and erected a bungalow for summer occupation. The idea took like wildfire. It was seen that such a development would solve the problem of housing hundreds of summer visitors. To-day Rustic Ridge and the Highlands are dotted with summer homes in eight or nine levels. Some of the houses, indeed, are substantially built, and have all modern household conveniences.

The Mount Hermon constituency used to attend the Trinitarian Church at Northfield, having no school chapel. It meant a four-mile walk there and back for the boys. There is a rocky prominence on Hermon hill,

which Mr. Moody called Temptation Point in the hope that some day some one would be tempted to build a chapel there. The hint was not taken, but as his sixtieth birthday approached (1897), certain friends in this country and England, who wanted to signalise it by some gift and who knew a personal gift would not be welcome, decided to raise money for a memorial chapel. This was done, but Mr. Moody would not allow his name to be attached to it.

At Mount Hermon the schedule of studies was rearranged to cover the whole year by adding a summer term. This plan had many practical advantages, and worked well. The buildings over there were not used for conferences as at Northfield Seminary.

One day Mr. Moody came home and told us that he had offered to buy a large tract on Main Street. What for? For the purpose of starting a school for younger boys. Thinking of the extra burden involved at his age, we were relieved a week later to learn that the owner stood out for a higher price, so Mr. Moody cancelled his offer.

In 1898 the monthly magazine, *Record of Christian Work,* was acquired to be the Northfield organ, with W. R. Moody as editor. In addition to religious news it reported conference addresses, and printed daily Bible notes by Major D. W. Whittle, which Mr. Moody used to urge people everywhere to read.

When the Spanish War broke out and thousands of young men again gathered into army camps, Mr. Moody's interest went out to them as it had to the soldiers in the Civil War. He became chairman of the evangelistic wing of the Army and Navy Christian Commission, and financed the preaching of the gospel in the camps by prominent preachers and evangelists and singers, and the supply of religious literature.

The last August conference over which he presided, in 1899, was possibly the largest ever assembled. Weston Hall was reserved for the presbytery of New York, and

over 60 ministers and members were entertained, a plan that had never been undertaken before. Further, special meetings for young people were held for a week under the direction of John Willis Baer, general secretary of the Christian Endeavour movement. This evolved later into a separate state Christian Endeavour Conference at Northfield. As in all his other activities, Mr. Moody saw expansion and added usefulness right up to the last.

PREACHING THE GOSPEL IN PRINT

"Pick out ten of those books," said a mother to her daughter in a frontier town in Minnesota.

The books were copies of the Moody Colportage Library, which had been brought to their door by an agent of the Association. He had found it hard to interest this family. No, they did not want any books; they had more than they could read already; they had no time for books anyway. Might he read to them? Reluctantly they gave consent, but kept at work washing the dishes and pans, seemingly making as much noise as possible.

Presently, after he had read for a little while, they stopped work, and when the colporter finished, the mother said to her daughter:

"Pick out ten of those books! We must have some reading of that kind."

The next day the father met the agent on the road and said:

"Mr. M—, we must have a Bible too."

This incident is a sample of the circulation of those books all over the country, in crowded cities as well as on the Western prairies, and among all classes of society.

Mr. Moody was holding meetings in a Wisconsin town in the fall of 1894, and wanted some books to give to enquirers, as he had been used to doing all through the years of his ministry. He called at a local bookstore, but though the shelves were loaded with fiction of all kinds, he could not find a single religious book. This led him to

make investigation, and he found that such few bookstores as existed outside of the large cities, hardly ever pretended to carry religious books. Should not something be done, he asked himself, to counteract the flood of degrading and demoralising literature that was poisoning the minds of the young and vitiating their tastes? While the devil sows tares, should not the Church sow wheat?

He returned to Chicago determined to do something to fill the new gap he had discovered. He consulted prominent Christian workers about it, who said:

"People won't buy religious books. They are too expensive."

"Then their price must come down," he said.

But the only way to bring down the price on a self-supporting basis would be to print large editions, and no publisher felt justified in taking the risk in the absence of any demand. Mr. Moody therefore proceeded to organise a Colportage Association in connection with the Bible Institute at Chicago. It was the last large project that he started.

In the spring of 1895 the distinctive feature of the enterprise was begun, the Colportage Library, a series of 128 page books that were to combine these salient points: low retail price; popular, readable style; good workmanship; well known authors, or books of existing reputation; strictly evangelical and unsectarian character.

In order to cut the retail price to ten cents to compete with dime novels, without depreciating the quality of the paper and general make-up, editions started at 25,000, but 100,000 copies of Mr. Moody's own book of sermons, "The Way to God, and How to Find It," were ordered.

He did not go into this enterprise blindly and ignorantly. He was not a novice at publishing and distributing books and papers. He had done it ever since his early days in Christian work. Among the souvenirs now in possession of Mrs. W. R. Moody is a small hymn book, words only, "adapted to church, Sunday school and re-

vival services," entitled *The North-Western Hymn Book,* which he compiled and published in 1868. That same year he was publishing a periodical called *Heavenly Tidings.* In the British campaign of 1873-5 it became necessary to publish a book containing the American hymns and tunes which Mr. Sankey introduced. No English publisher would accept the risk at the time, so Mr. Moody assumed the financial liability: but the publisher was soon glad to take over the project. In the height of that campaign he raised £2000 to have copies of *The Christian,* with reports of the meetings, mailed every week for three months to ministers throughout the land to spread the fire. On his return to America he got his brother-in-law, Fleming H. Revell, to publish certain English books that he had been giving to converts. Business foresight was natural to Mr. Moody, and he enjoyed promoting the business end of publications calculated to spread the gospel and instruct believers: but he was never personally interested financially in these ventures.

There are two main channels by which the gospel message can be mediated to mankind, the living voice and the printed page. The former can never be dispensed with, but the latter has always been a powerful ally, and may often reach places where the human messenger cannot or does not penetrate. If two-thirds of the population never go inside a church, the gospel must be carried to them, if they are to be won for Christ. Can this be better done than by books? There are still vast areas where church privileges are practically non-existent. In every community there are many who cannot go to church if they would: mothers with young children, shut-ins, those engaged in certain occupations; but these can all be reached by printed matter.

So this colportage work grew quickly to such proportions that it spread not only over this continent, but also extended to foreign lands. In 1898, appeals reached Mr. Moody from several quarters in India, for instance, for books for distribution in that great empire. There were

estimated to be five millions of English-speaking natives there, in addition to the English soldiers and civilians. There was nothing elevating or satisfying in the native literature. A steady supply of suitable literature was felt to be an urgent need. Workers on the field said the Colportage books were just suited for the purpose. Mr. Moody therefore invited contributions for a special fund, so that books could be given free to the missionaries. In this way 30,000 volumes were presently shipped to India, and the stream continues as long as contributions permit. Other foreign lands, especially in South America, have also been supplied.

But it is in penal institutions in this land that most has been done outside the primary work through colporters. The way Mr. Moody's interest was enlisted illustrates once again how he proceeded to meet the challenge of a need when it was brought home to him. Prison work was not new to him. He preached in a penal institution every Sunday morning the winter he spent in Baltimore. He said:

"In 1895 I heard to my amazement that no less than three-quarters of a million men in this country belong to the criminal class, that is, the number in and out of our jails. I could hardly believe it until I made investigation. I began to visit the jails and prisons wherever I went. In the state penitentiaries they have reading matter, though not always live religious books, but a great many jails that I visited, and one jail in Texas with no less than 300 inmates, I found had not a solitary thing to read. I asked the prisoners if they would read sermons or religious books. They said yes; anything to kill time. So I sent some books into that prison. Before long I began to hear of men being converted. . . .

"It must not be supposed that all prisoners are hardened criminals. Records show that nearly half the prisoners are under 25 years of age. At that time of life a young man is not supposed to have become set in character. If he can be reached by the gospel message before he sinks

lower and lower, there is every hope for his salvation for this life and the life to come.

"Now just stop and think for a moment! Isn't it just the nick of time to reach a man? He is away from his old haunts, from his old associates, away from whiskey and gambling. He gets sobered up, and has nothing to do but read and think. That is what you want to get a man to do. What brought home the prodigal? He began thinking. Prisoners are glad of a book or paper to occupy their minds, and Christian influences may be brought to bear on them by this channel, and their whole destiny may be changed for good. . . .

"The work in jails and prisons has been about the most encouraging thing I have done outside of regular evangelistic work."

This prison distribution appealed strongly to Mr. Moody during his remaining years. He often took offerings at his meetings to help the Prison Fund supply chaplains and Christian workers with books free.

LARGE CITIES REVISITED

During these last years he revisited many of the largest cities.

In Boston he crowded Tremont Temple in 1897. We stayed in the Bellevue Hotel. One day a bellboy brought up a card, "Wilfred T. Grenfell, M.D." Mr. Moody did not know him.

"Oh," said I, "I know about him. Our Sunday school contributes toward a bed in his hospital on the Labrador."

Mr. Moody asked me to bring him up. Dr. Grenfell introduced himself, and told him that his life purpose had been changed through a meeting of his in the London campaign in 1883.

"Good! What have you been doing ever since?" was the question Mr. Moody shot at him.

Dr. Grenfell told him of his work from the Bay of

Biscay to the coast of Labrador, instead of staying in London.

"Regret it?"

"No, sir, I should rather say not!"

"Could you come and tell them about it in the afternoon service in Tremont Temple in three minutes?"

"I can try."

"Then I'll be grateful if you'll do so."

"If not the actual words used," wrote Dr. Grenfell, "yet that is the impression left in my mind of that interview, and I loved the man for it. There was no unctuousness, no snobbery, no cant; and yet again he had moved my heart to want to do things more than ever."

It was the only time those two met face to face.

In New York Mr. Moody held meetings in Cooper Union in 1896, and at another time in the old Grand Central Palace. He enjoyed both engagements because in both places the neighbourhood was such that numbers of unsaved people did attend.

A Wall Street man who had joined Mr. Moody's party in the Holy Land in 1892, and who soon after became a fervid Roman Catholic, wanted him to meet Archbishop Corrigan while he was holding the meetings in Grand Central Palace. He finally accepted, and told me to be ready to go with him. This friend brought a carriage and pair to the Murray Hill Hotel and drove us to the Archbishop's residence. We were ushered into a reception room. Presently the Archbishop entered. Greetings were exchanged as man to man, and immediately Mr. Moody told him that he wanted to see New York shaken for Christ, and wouldn't it be a grand thing if all the churches swung into a simultaneous effort to win people to Christ? The Archbishop had the power to do it with the Roman Catholic churches, and Mr. Moody felt sure the other churches would follow the lead.

The Archbishop listened to the daring proposal and said, "Yes, yes," and in a few minutes, after expressions of mutual good will, the interview ended.

In Philadelphia Mr. Moody interested a number of leading laymen in a summer tent movement, such as he had launched in Chicago in 1886. He said he had long before stopped using the hymn, "Hold the Fort." He had come to the conclusion that holding the fort was wrong, they should get out from behind their breastworks and attack. As a result Mr. John H. Converse established summer tent services in the city.

In Chicago one of the most striking demonstrations of his power occurred in 1897. Morning and afternoon meetings were arranged for a Tuesday-Friday series in the Auditorium, the largest hall in Chicago. The crowd began to assemble at 8 A.M., two hours before the beginning of the morning meeting. Six thousand people jammed the hall at every meeting, with thousands unable to get in. This in a city where Mr. Moody was well known and a frequent visitor! He was still front-page news. Dr. Newell Dwight Hillis said of these meetings:

"No preacher in the land is comparable to Mr. Moody in personal popularity or in power to influence and hold the masses."

Early in 1899 he sent me to Kansas City, Missouri, to see the Civic Auditorium, in which he was invited to hold a campaign. It was the largest hall of its kind I was ever in, seating about 15,000 people; its capacity was later reduced, I believe. The only man who had ever filled it was William Jennings Bryan. I reported the facts, and Mr. Moody promised to go. The strain of that huge hall proved too much for his heart, already weakened.

"Some people say the old gospel has lost its power," he used to say toward the close of his life. "I have not found it so." To make a test he preached his old sermon, "Sowing and Reaping," to four different types of audiences within a couple of weeks: at a men's meeting in Denver, in a Western penitentiary, at Yale University, and in one of the leading churches in New York.

"It seemed to me to bring greater results than ever," was his verdict.

In the call for his last August Conference in Northfield, in 1899, he said:

"Many thoughtful men have come to feel strongly that the hope of the church to-day is in a deep and widespread revival. The enemy has come in like a flood; it is time for those who believe in a supernatural religion to look to God to lift up a standard against him. Oh for a revival of such power that this tide of unbelief and worldliness that is sweeping upon us shall be beaten back, that every Christian shall be lifted to a higher level of life and power, and multitudes of perishing souls be converted to God! Why not? God's arm is not shortened, nor his ear heavy. . . ."

He made an address on "Revivals" at this conference, in which he said:

"There is nothing I am more concerned about just now than that God should revive his church in this country. I believe it is the only hope for our republic. I don't believe a republican form of government can last without righteousness, and it seems to me that every patriot, every man that loves his country, ought to be anxious that the Church of God should be quickened and revived. . . .

"If I should live ten thousand years I could not be a pessimist. I haven't any more doubt about the final result of things than that I stand on this platform. I believe the time is coming when God's will is going to be done on earth as it is in heaven. I am not under the juniper tree, either. If I look on the dark side, it is to stir you up and get you to fighting. . . ."

While on his way to Kansas City, on his last mission, he stopped over in Philadelphia to see about plans they were making for him to hold a series of meetings there in the beginning of 1900. Said he to his friend Mr. John Wanamaker:

"I want to capture one of the large Eastern cities for

Christ before I go hence, because I believe that if one gets stirred, the movement will spread all over the country."

Does it look, from these incidents and quotations, as if Mr. Moody was slowing up in his ministry, or losing his vision, or toning down his message?

His first Sunday meetings in Kansas City were filled, and thousands were unable to gain admittance. He preached both afternoon and evening on "Sowing and Reaping," from the text Galatians 6. 7, 8. Thursday of that week was the last day he preached. In the afternoon his subject was "Grace in a Threefold Aspect," from Titus 2. 11-14. His last sermon was on "Excuses," based on the parable in Luke 14. 16-24. It ended with a most urgent and characteristic appeal for immediate decision for Christ. "Be wise to-night and accept the invitation! Make up your mind that you will not go away till the question of eternity is settled!" He died as he had lived in the full faith of the gospel.

X

WITH FAMILY AND FRIENDS

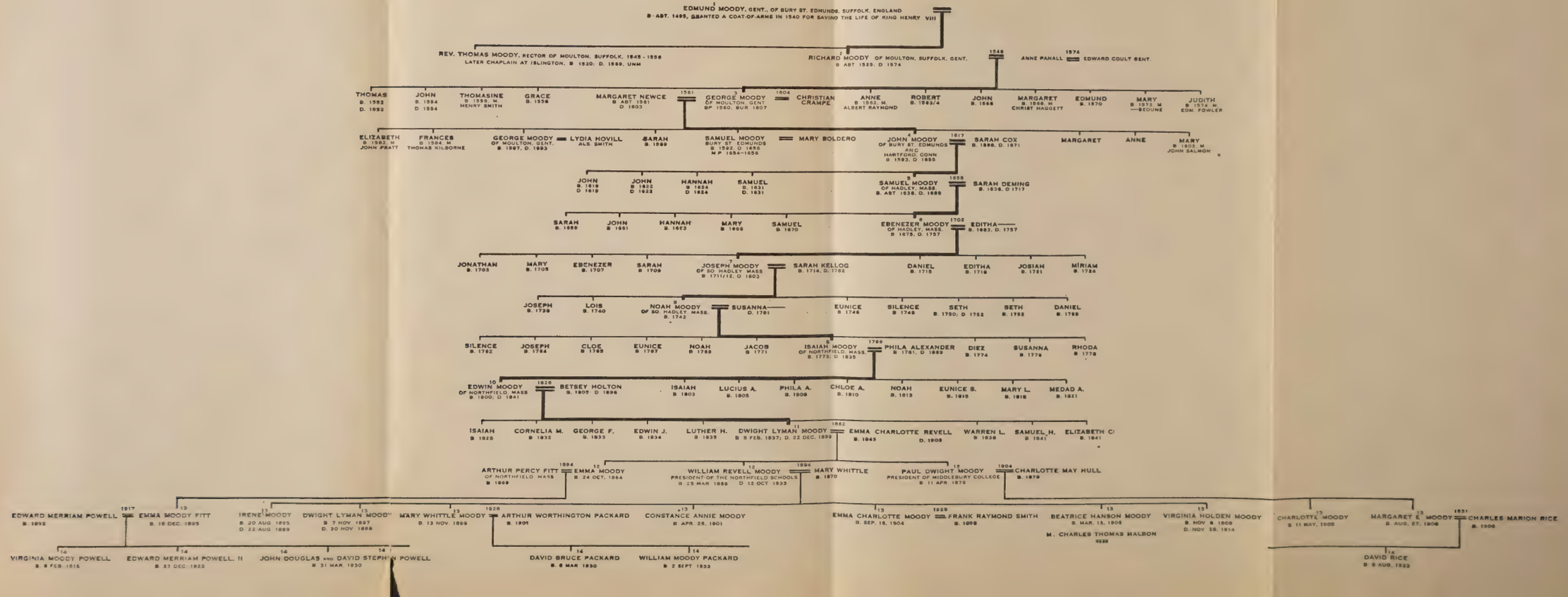
THE FAMILY CIRCLE

IN HIS home life Mr. Moody was particularly happy. He had one daughter and two sons. He adorned the relationships of son, husband, father, neighbour.

Mrs. Moody was a choice lady. She had a serious, beautiful face, indicative of a lovely character. Born in London in 1843, she came to Chicago with her parents at the age of six. She told her daughter that she first met her future husband when she was 15, became engaged at 17, married at 19, and became a mother at 21. Her hair became streaked with white owing to the horrors of the Chicago Fire in 1871, when she got separated from her two children for twenty-four hours.

No wife could mean more to her husband than she did. She was wholeheartedly with him in his Christian convictions and in his various soul-winning and welfare activities. But she was also complementary to him in many elements of character with which she helped him in the earlier years: reserved, well poised, thoughtful, much better educated, independent in judgment. She had social grace and charm. Her home at Northfield was a model of hospitality, friendliness, and good breeding. Retiring in disposition, she was never seen taking public part in meetings, but she was a good neighbour, ever ready in time of sickness and need with sympathy and substantial help. She taught a Bible class in the local church, where her knowledge and wide experience made themselves felt in a quiet way. She travelled with Mr. Moody unless good reasons prevented, and helped with his heavy

ANCESTRY OF DWIGHT LYMAN MOODY


1 EDMUND MOODY, GENT., OF BURY ST. EDMUNDS, SUFFOLK, ENGLAND
B: ABT. 1495, GRANTED A COAT-OF-ARMS IN 1540 FOR SAVING THE LIFE OF KING HENRY VIII
REV. THOMAS MOODY, RECTOR OF MOULTON, SUFFOLK, 1545 - 1556
LATER CHAPLAIN AT ISLINGTON, B 1520; D. 1569, UNM
2 RICHARD MOODY OF MOULTON, SUFFOLK, GENT.
B ABT 1525; D 1574
1548
1574
ANNE PANALL
EDWARD COULT GENT.
THOMAS B. 1552 D. 1552
JOHN B. 1554 D 1554
THOMASINE B 1559, M HENRY SMITH
GRACE B. 1558
MARGARET NEWCE B ABT 1561 D 1603
3 GEORGE MOODY OF MOULTON, GENT BP 1560, BUR 1607
1581
1604
CHRISTIAN CRAMPE
ANNE B 1562, M. ALBERT RAYMOND
ROBERT B. 1563/4
JOHN B. 1568
MARGARET B. 1568, M CHRIST HAGGETT
EDMUND B. 1570
MARY B. 1572, M —BEDUNE
JUDITH B. 1574, M EDM. FOWLER
ELIZABETH B. 1582, M JOHN PRATT
FRANCES B 1584, M THOMAS KILBORNE
GEORGE MOODY OF MOULTON, GENT. B 1587, D. 1693
LYDIA HOVILL ALS. SMITH
SARAH B. 1589
SAMUEL MOODY BURY ST. EDMUNDS B 1592, D 1656 M P 1654-1656
MARY BOLDERO
4 JOHN MOODY OF BURY ST. EDMUNDS AND HARTFORD, CONN B 1593, D 1655
1617
SARAH COX B. 1598, D. 1671
MARGARET
ANNE
MARY B 1602, M JOHN SALMON
JOHN B. 1619 D 1619
JOHN B 1622 D 1623
HANNAH B 1624 D 1624
SAMUEL B. 1631 D 1631
5 SAMUEL MOODY OF HADLEY, MASS. B. ABT 1638, D. 1689
1658
SARAH DEMING B. 1638, D 1717
SARAH B. 1659
JOHN B. 1661
HANNAH B. 1663
MARY B. 1666
SAMUEL B. 1670
6 EBENEZER MOODY OF HADLEY, MASS. B 1675, D. 1757
1702
EDITHA B. 1683, D. 1757
JONATHAN B. 1703
MARY B. 1705
EBENEZER B. 1707
SARAH B. 1709
7 JOSEPH MOODY OF SO. HADLEY MASS B 1711/12, D 1803
SARAH KELLOG B. 1714, D. 1782
DANIEL B. 1715
EDITHA B. 1718
JOBIAH B. 1721
MIRIAM B. 1724
JOSEPH B. 1738
LOIS B. 1740
8 NOAH MOODY OF SO. HADLEY, MASS. B. 1742
SUSANNA D. 1781
EUNICE B. 1748
SILENCE B. 1748
SETH B. 1750; D 1752
SETH B. 1752
DANIEL B. 1755
SILENCE B. 1782
JOSEPH B. 1784
CLOE B. 1785
EUNICE B. 1787
NOAH B. 1788
JACOB B. 1771
9 ISAIAH MOODY OF NORTHFIELD, MASS. B. 1773; D 1835
1799
PHILA ALEXANDER B. 1781, D. 1852
DIEZ B. 1774
SUSANNA B. 1776
RHODA B. 1778
10 EDWIN MOODY OF NORTHFIELD, MASS B. 1800; D 1841
1828
BETSEY HOLTON B. 1805 D. 1836
ISAIAH B. 1803
LUCIUS A. B. 1805
PHILA A. B. 1808
CHLOE A. B. 1810
NOAH B. 1813
EUNICE S. B. 1815
MARY L. B. 1818
MEDAD A. B. 1821
ISAIAH B. 1828
CORNELIA M. B. 1832
GEORGE F. B. 1833
EDWIN J. B. 1834
LUTHER H. B. 1835
11 DWIGHT LYMAN MOODY B 5 FEB. 1837; D. 22 DEC. 1899
1862
EMMA CHARLOTTE REVELL B. 1840 D. 1903
WARREN L. B. 1838
SAMUEL H. B. 1841
ELIZABETH C B. 1841
12 ARTHUR PERCY FITT OF NORTHFIELD, MASS B. 1869
1894
EMMA MOODY B. 24 OCT. 1864
WILLIAM REVELL MOODY PRESIDENT OF THE NORTHFIELD SCHOOLS B. 25 MAR 1869 D. 12 OCT 1933
1894
MARY WHITTLE B. 1870
PAUL DWIGHT MOODY PRESIDENT OF MIDDLEBURY COLLEGE B. 11 APR. 1879
1904
CHARLOTTE MAY HULL B. 1879
EDWARD MERRIAM POWELL B. 1892
1917
EMMA MOODY FITT B. 16 DEC. 1895
IRENE MOODY B. 20 AUG. 1895 D. 22 AUG. 1899
DWIGHT LYMAN MOODY B. 7 NOV. 1897 D. 30 NOV. 1898
MARY WHITTLE MOODY B. 13 NOV. 1899
1926
ARTHUR WORTHINGTON PACKARD B. 1901
CONSTANCE ANNIE MOODY B. APR. 25, 1901
EMMA CHARLOTTE MOODY B. SEP. 16, 1904
1929
FRANK RAYMOND SMITH B. 1896
BEATRICE HANSON MOODY B. MAR. 13, 1908
M. CHARLES THOMAS MALBON
VIRGINIA HOLDEN MOODY B. NOV 9, 1909 D. NOV 28, 1914
CHARLOTTE MOODY B. 11 MAY, 1908
MARGARET E. MOODY B. AUG. 27, 1906
1931
CHARLES MARION RICE B. 1906
VIRGINIA MOODY POWELL B. 8 FEB. 1915
EDWARD MERRIAM POWELL, II B. 27 DEC. 1923
JOHN DOUGLAS AND DAVID STEPHEN POWELL B. 31 MAR. 1930
DAVID BRUCE PACKARD B. 6 MAR 1930
WILLIAM MOODY PACKARD B. 2 SEPT 1933
DAVID RICE B. 8 AUG. 1933

correspondence. He always relied on her judgment, and valued her for her full worth.

It seemed as if her interest in life went out with him. She survived him by less than four heart-broken years.

After Mr. Moody's passing, when Mrs. Moody was once talking with her daughter, she spoke of the contrast in her husband's preaching in the early years and later. When first she knew him she said she used sometimes to cringe under his severity, but as he grew older a passionate note of tender appeal took its place. She thought the coming of his children helped that change in his character and views. She remembered hearing him say that no one had a right to preach hell except with a broken heart.

In 1894 our Irish Roman Catholic neighbours had a good-natured laugh at Mr. Moody's expense—in which of course he joined,—on two counts: first, his friend the Wall Street broker who had been with his party in the Holy Land in 1892 had turned Catholic, and secondly, his daughter had married an Irishman. This daughter is the only person now living who was with her parents in the great experiences of the '70s and '80s in this country and overseas. She has priceless reminiscences that have never been put in print.

Among letters she has preserved is one her father wrote from Selma, Alabama, dated February 15, 1896. A new era opened in her father's life when his daughter and older son were married, both in 1894. A daughter Irene was born to Mr. and Mrs. W. R. Moody in August 1895, and a daughter Emma IV to Mr. and Mrs. Fitt in December 1895. The children were never out of their grandfather's heart and mind, whether he was at home or off on a campaign. His letter from Selma reads in part as follows:

"I am a wonder to myself. I never thought those children could get the hold on me they have. I do not know but I love them as much as I did my own. I wish I could see them to-day. I am thinking when I get home I will have them at my table, one on each side of me . . . Kiss

the baby for me and give her a good hug for me! Your loving Father."

When we were absent in Great Britain in the spring of 1899 Mr. and Mrs. Moody took care of Emma in their home. One of his letters to his daughter says:

"I have not heard her cry but once since I came home, and then she wanted the girl to shut the door so I should not hear her, and she only cried for a few minutes. She helps me feed the chickens, and goes to see the two calves. One is named Irene and the other Emma, and she is fond of them. I do not think you will find a girl in all the valley so happy."

Again he wrote:

"She is picking all the field flowers she can get, and says she wants me to keep them for you when you come home. It is a joy to have her in the house. I wish I had a hundred grandchildren and a thousand great-grandchildren."

In the summer months he would usually be seen with one or both of the grandchildren as he drove about town. "He has learned to perfection the art of being a grandfather," wrote Dr. G. Campbell Morgan. "I saw him one morning driving with his little four-year-old granddaughter into the yard of his house. The child had gone to sleep in the buggy, leaning against him. Rather than disturb her he had the horse quietly unharnessed and taken away while they sat on. Presently he too was overcome by sleep."

But his great happiness was not unbroken. His only grandson and namesake, born to Mr. and Mrs. W. R. Moody in 1897, died when a year old, and Irene in 1899 after a protracted attack of pneumonia which soon developed into tuberculosis. A second daughter Mary was born to them a month before Mr. Moody himself passed away. The parents brought the infant to his sickroom to receive his blessing.

Mr. Moody had both of his sons go through Mount

Hermon School, Will graduating with the first class in 1887. He also sent them both to Yale College.

His younger son, Paul, relates an incident of his boyhood that is typical of his father. "When I was a small boy I was on one occasion quite unintentionally disobedient in respect to going to bed. Father spoke with unwonted abruptness and severity, and I sought my bed crying. I was hardly there before he was kneeling by my side, sobbing like a child and imploring my pardon for his impatience and harshness. The strength which enabled him to humble himself to his little boy, combined with such tenderness, feminine in its beauty, seemed then and now both wonderful and Christlike."

Mr. Moody's mother was a woman of wisdom and decision of character. She lived in the one house from the time she married to the end of her life. A hundred years ago the house stood half a mile from the built-up part of Main Street, but after the Seminary was started, and new roads built, and new houses began to appear, her corner became a busy place. He had a many-windowed sunny extension added to the house, where his mother might sit and see everything that went on. Her birthday and his coincided, February 5, and every year he sent her filial messages. He never let a day go by without calling on her when he was at home, usually bringing her some little delicacy or some vegetables from his garden. When she lay dying at the advanced age of 91 (1896) he had his granddaughter Emma, then six weeks old, brought so that she might lay her hand on the infant's head and give a matriarchal blessing. That child is the only member of the third generation who has any personal recollection of her grandfather.

Mr. Moody kept in close touch with the other members of his family, his brothers and sisters and their children, several of whom resided in Northfield. He put several of his nephews through Mount Hermon School, and of his nieces through Northfield Seminary.

A touching relationship was revived during Mr. Moody's last sickness. For many evenings his brother George (Uncle George to us) would come to the sickroom between 6 and 7 o'clock, before he settled down for the night, and they would talk of childhood days. George was a few years older than Dwight, and fathered him when their father died. I felt as I listened and watched them that they were living over again the days of 50 years or so before, and Dwight was looking up to his older brother as then.

Uncle George's son, Ambert George, was a lad of 15 when Mr. Moody started Northfield Seminary. His uncle found him helpful in business and farm matters. As the Northfield interests expanded, Ambert had ever increasing responsibilities, and has spent his whole life in the work. He had experiences with his uncle such as no other person ever had.

Such is the lasting favourable impression that Mr. Moody made on people, that being a relative of his, or being connected with his work, is a passport to the good will of Christian people anywhere to-day.

MR. AND MRS. MOODY'S DESCENDANTS

Dwight Lyman Moody, born Feb. 5, 1837; died Dec. 22, 1899; married 1862
Emma Charlotte Revell, b. 1843; d. 1903

Emma Reynolds Moody, b. Oct. 24, 1864; m. 1894
Arthur Percy Fitt
Emma Moody Fitt, b. Dec. 16, 1895; m. 1917
Edward Merriam Powell
Virginia Moody Powell, b. Feb. 8, 1919
Edward Merriam Powell II, b. Dec. 27, 1923
John Douglas Powell, b. March 31, 1930
David Stephen Powell, b. March 31, 1930

William Revell Moody, b. March 25, 1869; d. Oct. 12, 1933; m. 1894
Mary Whittle
Irene Moody, b. Aug. 20, 1895; d. Aug. 22, 1899
Dwight Lyman Moody, II, b. Nov. 7, 1897; d. Nov. 30, 1898
Mary Whittle Moody, b. Nov. 13, 1899; m. 1927
Arthur Worthington Packard
David Bruce Packard, b. March 5, 1930
William Moody Packard, b. Sep. 2, 1933
Constance Annie Moody, b. April 25, 1901; m. 1936
Charles Estell Dickerson, III
Emma Charlotte Moody, b. Sep. 16, 1904; m. 1928
Frank Raymond Smith
Beatrice Hanson Moody, b. March 13, 1906; m. 1935
Charles Thomas Malbon
Virginia Holden Moody, b. Nov. 8, 1909; d. Nov. 28, 1914

Paul Dwight Moody, b. April 11, 1879; m. 1904
Charlotte May Hull
Charlotte Moody, b. May 11, 1905
Margaret Emma Moody, b. Aug. 27, 1908; m. 1931
Charles Marion Rice
David Rice, b. Aug. 5, 1933

In the above list it is seen that Mr. Moody has no living male descendant in the third generation, so that his name will disappear from his decendants' surnames.

HIS FRIENDSHIPS

Mr. Moody had a multitude of friends as a result of his spiritual help and edification, for he had large capacity for enduring friendship in Christ. And he had many friends on a more personal basis. One incident shows how genuine his friendship could be.

When we were in Glasgow, in 1899, I heard of a dear

friend of his who had had labour troubles in his industrial works. A bitter feeling was aroused against him, he was even accused of being unconcerned about dangerous working conditions. When I mentioned this to Mr. Moody on my return he was much agitated; said he did not believe a word of the insinuations; and immediately cabled his friend his love and confidence.

When Major D. W. Whittle was lying in pain in his house at Northfield, racked with rheumatic fever due to his evangelistic labours among the troops at Chickamauga Park during the Spanish War, aggravating similar trouble contracted as a soldier during the Civil War, Mr. Moody went over to Mount Hermon School one morning at 6 A.M., asking for volunteers to go and put the major's garden in shape for planting. Three boys jumped into his wagon, and he left them at the major's, telling them what to do. At noon he called for them and took them to the village inn for dinner. Late in the afternoon he came again to see if the job was finished, paid them generously for the day's labour, and drove them back to Hermon.

Dr. D. B. Towner arrived at Northfield one summer to conduct the singing at the College Student Conference with face swollen with ivy-poisoning. His eyes were in danger, so Mr. Moody sent him down to the Manhattan Eye and Ear Hospital in New York City. He wrote Dr. Towner constantly, encouraging him, telling him that the conference was praying for him. Dr. Towner had the nurse write him that he would lose the sight of one eye, if not of both eyes. When Mr. Moody got that word he wrote to comfort him, telling him of great men he knew, useful men, who had only one eye. Finally he wrote:

"I am going to write you with one eye closed."

When the nurse read that she stopped.

"Go on!" said Dr. Towner.

"I can't make it out," she replied.

That was the part he had written with one eye closed.

Toward evening that day Mr. Sankey called to see Dr.

Towner. He was familiar with Mr. Moody's writing, so Dr. Towner asked the nurse to hand him the letter to read. Presently he stopped, and cleared his throat.

"What is it, Sankey?" asked Dr. Towner.

"I can't quite make this out."

"That's what Mr. Moody wrote with one eye closed."

"Well, I should think he was writing with both eyes closed!" remarked Mr. Sankey.

During those days Mr. Moody had the responsibility of the conference with hundreds of college boys in attendance, but he was thinking of his friend in the hospital, and took time to write him words of comfort and encouragement.

One of the happiest lasting results of the Scottish campaign in 1874 was the inseparable linking together of the lives of Henry Drummond and Mr. Moody in a unique friendship. I never heard of any other man whom Mr. Moody loved and admired as he did Henry Drummond.

Outwardly such a relation would seem most unlikely. Drummond was of the cream of Scottish gentility: cultured, scholarly, elegant. At the time of Mr. Moody's visit to Edinburgh he was a divinity student, about 22 years old, while Mr. Moody was 37. He was won by Mr. Moody's evident sincerity and wisdom, and was especially intrigued by his personal work with individuals. He began to assist in the enquiry room, and soon he was making addresses in men's meetings. In this work he was associated with other brilliant young men, of whom James Stalker, John Watson (Ian Maclaren), and George Adam Smith became widely known in later years. Drummond joined forces with Mr. Moody for two winters, specialising on meetings for students and other young men, not only in Scotland but also in Ireland and England.

During Mr. Moody's next visit to Scotland in 1882, Henry Drummond, who was now professor of Natural Science in New College, Glasgow, and making a name for himself, joined Mr. Moody again during the summer in

meetings in Edinburgh. During these months he usually gave Saturdays to the two older Moody children, now in their teens, taking them off on unforgettable excursions and otherwise endearing himself to the whole family.

At the close of his London mission, in 1884, Mr. Moody and his family and a score of young friends who had assisted valiantly in the mission were invited to spend a week, resting at a friend's estate in the country before returning to America: a house-party we would call it to-day. On the Sunday they asked Mr. Moody to lead in devotions. He said No, he was tired and they had been hearing him for eight months, but let Henry Drummond, who was in the party, give them a Bible reading. Without more ado, as they sat around the fire, Professor Drummond drew a small Testament from his pocket and gave an exposition of the 13th chapter of First Corinthians. Mr. Moody was thrilled to hear it and said Drummond must come to Northfield to repeat it. He came for the College Student Conference in 1887, and gave the address, which has since had world-wide circulation under the title, *The Greatest Thing in the World.*

Professor Drummond had recently published his *Natural Law in the Spiritual World,* which was anathema to many good people in England and America because of its evolutionary trend. Some dear friends and supporters cut off Mr. Moody for having him at Northfield. Mr. Henry W. Rankin remembers walking down Highland Avenue in Northfield one day with Mr. Moody and a friend from London who made some severe remarks about Drummond. Mr. Rankin spoke up in his defense, and Mr. Moody showed his feelings by ejaculating:

"Pitch into him, Rankin!"

When Professor Drummond came to America in 1893 to deliver the Lowell Lectures in Boston he greatly hesitated to come to Northfield lest he embarrass Mr. Moody still more. However, Mr. Moody sent Mr. Rankin to Boston, as his personal representative, to urge his coming

and to assure him of an undiminished welcome. He came again for the College Student Conference. Mr. Moody was in Chicago for the World's Fair Campaign, but Mrs. Moody entertained Professor Drummond in their home with the old mutual love and friendship. He gave four or five addresses at the conference.

When he came to Chicago to repeat the Lowell Lectures he called on Mr. Moody one day at the Bible Institute. They were mutually refreshed by this visit.

One who was with Mr. Moody in 1897, when he got word of Professor Drummond's death, said he burst into tears and declared he was the most Christlike man he had ever known. Later he wrote a tribute for the *Record of Christian Work,* in which he said:

"My own feelings are akin to those of David on the death of Jonathan. . . . When at last we meet again before our Lord and Master Jesus Christ, whom we both loved and served together in years gone, things which we could not see alike here below we shall fully know in the light of His countenance Who brought our lives together and blessed them with a mutual love."

From Kansas City he wrote to a mutual friend in Scotland:

"I cannot tell you how I miss dear Drummond."

Mr. Sankey also loved and admired Professor Drummond. He spoke to me about him on his dying bed in 1905. He had a beautiful portrait of Drummond painted, which is now in our home.

XI

PERSONALIA

I HAVE thought that a chapter with the title "What Mr. Moody Was Not" would help to limn his character and career in sharp outline.

He was not narrow or bigoted.

He was not soft or sentimental.

He was not ascetic, unsociable, unapproachable.

He never showed the least sign of professionalism.

He was never small or undignified.

Though full of fun and good humour, he had a serious purpose in life, and never forgot it or prostituted it. He picked up good stories as he picked up good illustrations for his sermons. He could unbend with young and old. He could throw back his head and laugh all over, wiping the tears from his eyes. How he enjoyed the stories told by newer associates like Dr. G. Campbell Morgan, for instance!

He was not a hard taskmaster. He was a hard worker himself, but was solicitous that others should not overwork. In his relations with his fellow-workers he was never nagging, or dictatorial, or domineering. It was easy to work for him. When he wanted something done he told some one what to do and how to do it, and let it go at that. "Get there in your own way, but get there," he would say. When he died the evangelists and singers who had been his associates thanked God for his life and leadership. No one was jealous of him. They felt he was a true friend, and made it easier for all of them.

He was not a formal theologian or creed-maker. The answer is well known that he gave to a committeeman in London, who wanted to know what his creed was:

"You will find it in the 53rd chapter of Isaiah."

It satisfied the committee, and it satisfied multitudes ever after, who listened to his preaching of the suffering and exalted Saviour.

He was not critical of others. He knew how to keep silent.

He was not censorious or bitter against those who differed from him. After hearing a speaker denounce with great severity those who differed from him he said:

"I am doubtful if you get anywhere by calling people names. When I began to preach I prepared a sermon on the Devil, in which I called him all the names I could think of, and ripped and tore with all my power. When I got through the people seemed to think the Devil was not so bad after all, and I put away that sermon and confined myself to preaching Jesus Christ."

"I used to be afraid I would hurt somebody's feelings," he said again. "I've got over that. I am afraid now that I won't, for if folks are not living right, I want to make them know it."

He was not a controversialist. He did not pose as a Bible scholar. He accepted the assured results of devout scholarship regarding the Bible, and assimilated both meaning and application. But while he was not a controversialist, he had no use for cheap, destructive speculation about the Bible. He preached the truth as he understood it, and never advertised another's doubts and speculations. If necessary, he might refer to views he disapproved, but he never attacked individuals by name.

An interesting revelation of his openness and honesty of mind is seen in his relations with Dr. Henry G. Weston, then president of Crozer Theological Seminary.

Like other men of the learned type, Dr. Weston was prejudiced against Mr. Moody because he found his students were guilty of faulty exegesis which they defended on the ground that Mr. Moody had preached on certain texts as though such exegesis was correct. When he was finally induced by friends to come to Northfield,

and Mr. Moody learned he was there, he asked Dr. Weston to speak. The latter said he was not a public speaker, and they compromised on an afternoon service when Dr. Weston was to give a Bible reading. Mr. Moody attended, and sat in front under the speaker. Dr. Weston had not been speaking long when Mr. Moody remarked:

"There goes one of my sermons!"

Dr. Weston asked him what he meant.

"I have always treated that text as if it meant something else, and you have shown me that I was wrong, and I cannot use it again."

This happened more than once, and it completely altered his attitude toward Mr. Moody, of whom he became a great admirer and friend.

Asked once if John 3:16 was uttered by our Lord or was John's expression, Mr. Moody made the interesting and illuminating reply that he always wished he could regard it as the utterance of Jesus, but his judgment told him it was a comment made by John himself.

He was not a schismatic. Throughout his whole career he used his strength and energy in support of existing churches and other institutions, and never initiated anything new until he found a great need which was not and would not be met by existing agencies. He believed in the Church as the home and power-house of Christianity, and all his evangelistic efforts had for their definite objective the building up of bigger and better churches.

One secret of his large accomplishments, as also of his readiness of mind, was that he never procrastinated. If anything had to be done he did it. He never postponed attention to business matters, meeting obligations, running errands, writing or answering letters, or anything else that ought to be done. His mind was not cluttered with held-over matters. He kept the docket clear, and so was ready for the next call upon his time and attention. He was always punctual at appointments.

It was not always smooth sailing. Problems common

to school life and administration everywhere would be brought to him by the principals. Financial burdens were continuous. Disappointments with plans or persons would appear. But he kept on top at all times, never lost his faith and nerve, and won out. One could not be down-hearted or defeated in his presence. He could always pray if no open door presented itself. He was emphatically a man of prayer.

SUNDRY WORD PICTURES

At home in Northfield Mr. Moody was often mistaken for a local farmer, to his own amusement and the embarrassment of the other party. In his public relations he wore a plain black suit because he did not want to draw attention to himself,—for the same reason he wore no jewelry,—but at home he got into old clothes. Just as he slipped his watch into a waistcoat pocket without any fob or chain, so he slipped his glasses (pince-nez) into a breast pocket of his waistcoat.

They say that as a younger man he was fleet of foot. In my day his chief diversion was buggy-riding. It enabled him to get around quickly and to see everything and everybody. For exercise he would walk a mile or two a day at least. His kitchen garden, which was half a mile from the house, was his hobby. Mrs. Moody or his daughter looked after the flower beds and lawns around the house, but he loved to putter around the vegetable garden with the help of a hired man, and to feed the chickens, ducks, geese, turkeys, swans, or whatever he happened to have from year to year. It was his ambition to beat every one in Northfield with the earliest vegetables and berries. He gave away everything he raised, after his own household needs were met.

One Christmas we gave him a krokinole set when that game was new. He never got tired of playing it, and could usually win the game. Halma was another game he liked to play. Both had the elements of action, com-

petition, skill, without too arduous mental effort. He liked to play Halma after a night meeting, to rest his mind before retiring.

A photo of Mr. Moody exists which was taken at the time he left Northfield as a lad of 17. Half a dozen more photos were taken in the '60s in Chicago. But after he became prominent in Christian work he would not be photographed again, partly because he shrank from publicity, and largely because in the big English campaigns fake photographs of him were sold by peddlers on the streets. Only twice did he yield to sit again. Once was in 1882, when he placed his daughter in a boarding school in Paris, and she insisted on his being photoed for her sake. Two poses were taken, one standing, one his bust. He got the plates from the photographer and broke them in the presence of the family. The second time was in 1894, when his daughter was to be married and to live in Chicago. He went up town in New York to a photographer who did not know him, had three poses taken, ordered three dozen copies of each, and brought them home to Mrs. Moody with the plates. Only a few copies were given out at the time, but after his death the full supply was released. This was known as his latest photograph, and showed him as he looked during the last years. We have those plates in our possession. After grandchildren were born, his daughter, who had foresight to appreciate the value of photos, took him to the photographer again and again for a number of family groups, including Mrs. Moody and Grandma Moody and others at times. How thankful everybody was that she did! Snapshots of him became more numerous after the invention of kodaks.

On one occasion when he was in New York, some firm persuaded him to make two disc phonograph records when that invention was in its infancy. One is the 91st Psalm, the other the Beatitudes. We have both discs in our possession.

Mr. Moody was careful about his mail. It was re-

mailed to him if he was away from home. He opened it himself, and disposed of it at once. Letters were never neglected or allowed to accumulate. When a letter contained a cheque for school work, he immediately endorsed it to the proper treasurer and dispatched it to him by mail. Ordinary correspondence he turned over to me to answer. Sometimes I would dictate an answer for him to sign, but usually he left it to me to answer in his name. Letters in confidence, or seeking advice, he might hand to Mrs. Moody to answer, especially if the writer was a woman. I see him now sitting at the desk in the library opening his mail. If other members of the family were present he might hand them unimportant letters to attend to. If some one asked him what he should say in reply, he might look at him over his glasses, which would be poised low down on his nose, and say with a chuckle:

"I don't intend to hire a dog and do the barking!"

He always wrote his letters by hand. I never knew him to dictate to a stenographer; he never had a stenographer. He wrote with a large script. His letters were usually short and to the point, unless it was a letter of condolence or the like. An idea would come to his mind, a suggestion for some phase of his enterprises perhaps, and he would sit down and write the proper party about it. This promptness and directness were one secret of how he was able to accomplish so much and keep the machines running smoothly.

He always signed his name, "D. L. Moody." To those who knew him and worked with him he was plain "Mr. Moody." Strangers thought to show him courtesy by giving him the professional ministerial title "Doctor Moody," but it always fell flat. He did not like the name Dwight, and would not let Mrs. Moody use it. He declined several honorary degrees that were offered to him.

His personal tastes and habits were simplicity itself. His personal expenses were trifling, but he had a generous hand and hobbies that cost something. He was never

on the payroll of any of his institutions, and never received a cent of compensation for his services on their behalf. Instead, they were a continual drain on him as he paid his own expenses.

Since he turned over all his income to Mrs. Moody, he had no bank account. She paid all the bills and benefactions. He was "money-clean," quite free from the love of money and the will to amass it. Money never weighed with him as a motive or inducement. But he knew that money had value and utility. He raised uncounted sums for Y.M.C.A. buildings in this country and Great Britain, and for other causes. He had to raise many thousands of dollars every year for his own institutions. Though he never solicited his friends on his own behalf, he laid the needs of the work before them. People of means, large or small, knew he was personally disinterested in his appeals. They knew, too, that their gifts would be carefully and conscientiously expended, without waste or extravagance. Prayer in faith was his underlying reliance in all this, but to faith he added works by soliciting any likely donor in person or by letter.

To get nearest to his early pulpit style and language, the volumes of sermons preached in the British Isles and in the large cities of this country in the '70s are best. These were reported and first printed in leading newspapers, but were not subjected to much editing. None of these volumes are now in print, but copies can sometimes be picked up in second hand bookstores, or may be found in older public libraries. Mr. Moody was not a book author, a writer in the usual sense. He never wrote out even a sermon, preaching from brief notes, catchwords and phrases. His books are all compilations of sermons or of other material like anecdotes, notes from his Bibles, and so on. During his last seven years I was usually his "ghost" writer, but not exclusively, as his sons and colleagues might undertake to prepare calls for the conferences, articles for magazines, etc.

I remember my first attempt. It was during the first month I was with him in Wilmington, Delaware. The editor of some small Christian Endeavour monthly wrote and asked him for an article on one of the Christian Endeavour topics. He gave me the letter, told me to prepare the article, and he would sign it. I had never done such a thing before, but I looked through his sermon notes and reports, and compiled something that suited him. It was his way to test people by setting them to work. I heard later that he told Mrs. Moody how pleased he was that I had gone ahead and done my best to get his thoughts without pestering him.

All but one or two of his books that were published after 1893 were compiled by me. I came to know his vocabulary and mannerisms of language so well that I could do him justice and reproduce his true flavour.

He had the English Bible on the tip of his tongue. Often, when I asked him what this or that meant, he would answer without a moment's hesitation. He knew it by personal experience; that is how he was able to make it relive in his preaching. Experience verified, certified his understanding of it. He was a practical, not a speculative student of the Bible. He had not an analytical mind or training. At least, I never knew him to sit down with pencil and paper to analyse a passage, or indeed any problem that presented itself.

He was careful, but not narrow, as to whom he invited to speak on his platform, requiring loyalty to Christ and the Bible and enough common sense and courtesy not to get off on sidetracks. Occasionally he had to cut off speakers.

One year a lady who was holding successful Bible classes in New York was warmly commended to him for Bible classes for women at the August Conference. He put her on for an afternoon hour. After the first session, several came to him and asked if he knew that the teacher had discredited the opening chapters of Genesis by branding them myths and legends. He got his buggy

and called on the lady. She left town on the five o'clock train.

Another year an Indian national was present and gave some helpful talks on Round Top on the deeper life. The following year he came again, sponsored by a New York lawyer. But Mr. Moody was quietly informed of immoral acts during his past winter's work, and he too left town on the first train.

A converted Hebrew who was making some stir in New York made censorious remarks about Unitarians one year. Next morning Mr. Moody publicly repudiated this censoriousness, and that speaker never came back.

During the World's Fair Campaign in Chicago it was naturally considered that a prominent younger evangelist should be invited as a speaker. But Dr. Torrey said No, he was not sound on the atonement, so he was not invited. Within a year or two he announced his adhesion to the Unitarian persuasion.

SOME REVEALING ANECDOTES

President Mary E. Woolley of Mount Holyoke was one of several guests at breakfast at Mr. Moody's home one morning. Breakfast was followed by morning prayers as usual. Mr. Moody read a portion of Scripture, then knelt and led in prayer. Immediately after the "Amen" he turned to his son and said:

"Paul, be sure those cows don't get into the corn!"

"I have never forgotten that picture," says President Woolley. "It showed both his spiritual and practical character."

Once at a gathering he was leading, some one suggested a clever plan in Sunday school work.

"What do you think of it?" Mr. Moody asked a superintendent who was present.

"We've been aiming to do it for two years," was the reply.

"Don't you think it's about time to fire?" Mr. Moody queried.

A Bible Institute student has told how after having been refused by three theological seminaries in his desire to become a Christian minister, he applied to Mr. Moody, through a mutual friend, for admission to the Bible Institute. When the friend met Mr. Moody and put the case up to him he asked one question:

"Has he sand?"

What did he mean by "sand" in this connection? Well, if a man has it he can acquire the necessary knowledge and training and consecration to make a success.

Another Institute student tells this story on himself. His assigned work brought him in daily contact with Mr. Moody, who one day related an anecdote of Charles H. Spurgeon of London. Spurgeon was dismissing his theological students for the Christmas vacation and said he would like to make them each a present. "For instance, here's Smith. I would like to give him a corkscrew. He has a good deal in him, but it wants letting out. As for Jones, I'd give him a funnel, so that he could get more in. . . ."

In applying this Mr. Moody said: "You know, I'd like to fasten about quarter of a pound of gunpowder to the tail of your coat and set fire to it!"

The student, now a city missionary in London, caught the lesson and loved Mr. Moody all the more for it.

Once when D. B. Towner was helping Mr. Moody with the singing in meetings in Boston, he suffered from a bad throat.

"Thank God, Towner," said Mr. Moody, "when the Almighty created me, he set my head so close to my body that he gave me hardly any throat, and what little there was he macadamised."

Mr. George Irving, secretary of the Spiritual Emphasis department of the Y.M.C.A., says that the only time he got next to Mr. Moody was when he was holding meetings in Montreal. He was a student in McGill Univer-

sity, and wanted to ask advice, so at the close of a meeting he went forward to speak to Mr. Moody, who shook hands and shot at him the question:

"Young man, are you a Christian?"

"Yes, sir."

"Then speak to this young man," and he handed Irving over to speak to the other, who happened to be a student of McGill and a leading athlete. Mr. Irving uses the incident to show how Mr. Moody got people to work, not by discussing and lecturing, but by setting them to witness as to what they know.

President Woodrow Wilson told this story:

"I was in a very plebeian place. I was in a barber shop, sitting in a chair, when I became aware that a personality had entered the room. A man had come quietly in upon the same errand as myself, and sat in the chair next to me. Every word that he uttered, though it was not in the least didactic, showed a personal interest in the man who was serving him; and before I got through with what was being done for me, I was aware that I had attended an evangelistic service, because Mr. Moody was in the next chair. I purposely lingered in the room after he left and noted the singular effect his visit had upon the barbers in that shop. They talked in undertones. They did not know his name, but they knew that something had elevated their thoughts. And I felt that I left that place as I should have left a place of worship."

Asked to verify the truth of that incident, President Wilson did so, and added:

"My admiration and esteem for Mr. Moody were very deep indeed."

THIS CHANGING WORLD

Of course, he realised that he lived in a changing world. He is quoted as having said:

"Thirty years ago pretty much everybody believed that the Bible was true. They did not attack it or question

it. They believed that the Lord Jesus Christ by dying on the cross had done something for them, and that if they received Him they would be saved. And my work was to bring them to a decision to do what they already knew they ought to do. But all is different now. The question mark is raised everywhere, and there is need for teachers who shall teach and show the people what the gospel is. I believe that God will raise up a teaching evangelism through which this work shall be done."

Did that mean that he would change the content of his message, as distinct from his method? By no means!

"Ministers are abreast of the time if they preach the old gospel faithfully. . . . The gospel has stood the test of nineteen centuries, and it has never failed once. I know what the gospel will do for sin-sick souls, for I have seen its power for 40 years. Why should I try a new remedy of whose value I know nothing? Why should I spend years in studying up a possible cure for sin when I have a sure remedy. . . ? I have only one message for men of every class. The gospel is fitted for all people. So long as men sin, there will need to be sermons on repentance and faith. All alike need to be born again. . . ."

Those who say he would change his convictions if he was alive to-day, are not fair to him. They do not know him. Had there not been outward changes from the year one? Were not these changes just history repeating itself in different dress? But has the world changed in its basic attitude to God? Has human nature changed, for the better? Did not social and religious and political conditions change during his own ministry of over 40 years? Did not the people who crowded his meetings represent all sorts and conditions of men in different lands? Did he not live and preach through learned and popular attacks of infidelity and atheism, of scientific and Biblical speculation? Did he not see the rise and wane of plausible religious fanaticisms and follies? Then why should he change now? To which of the transient

and conflicting opinions should he change? Has not his position on the Bible and the gospel been increasingly buttressed by devout scholarly research and by the findings of archeology, no less than by triumphant Christian experience? On all sides to-day we hear a call for a revival of the old affirmations and honesties, the well approved essentials of the Christian faith, issuing in honest and helpful lives.

Nothing in the present moral condition of society the world over would surprise him to-day. A few years before he died he said:

"The facts which every one who is not blinded by prejudice must see about him on every hand, as well as the teaching of Scripture, clearly indicate that in the last days perilous times shall come. There is every indication that the present dispensation will end in a great smash-up. But I believe that out of the smash-up the most glorious age in the world's history will come. So I look into the future not with despair, but with unbounded delight."

He was so vitally human in his living and preaching that he would be abreast of the times, in touch with the needs of each day and generation, whatever changes came. Dr. Gaius Glenn Atkins said in a Founder's Day address at Northfield:

"If he lived to be a hundred and were here to-day, he would belong to our world, he would understand our minds, and his gospel would meet our needs."

XII

HOW SHALL A MAN'S INFLUENCE BE MEASURED AFTER HE IS GONE?

THROUGH HIS WRITINGS

SOMETIMES through his writings.

We think of men of old who are a powerful influence to-day by reason of their sayings and writings still in circulation.

Such an one is John Bunyan, 1628-88. His *Pilgrim's Progress* is a living book after nearly three centuries, wielding influence perhaps next to the Bible throughout the world as it is translated into more and more languages.

Mr. Moody stands this test of survival. A total of three and a half-million copies of 36 volumes of his sermons have been published since 1895 by one firm alone, the Bible Institute Colportage Association, not counting the output of other American and British publishers since the 70s, which would easily run into millions more. Being so vital, they are still in demand throughout the world in at least ten languages that I know of: English, Spanish, Danish-Norwegian, Swedish, German, Chinese, Gaelic, French, Portuguese, Italian, with single sermons translated by missionaries into many heathen tongues. A volume of sermons in Gaelic was distributed in the Highlands of Scotland, 8,000 in 1884 and 5,000 in 1891.

An advertisement in recent issues of the London *Christian* is worded simply thus:

For SACRED SONGS AND SOLOS
Go to Any Bookshop

This is the hymn book Mr. Sankey compiled in 1873 for use in the meetings in England, with other hymns added in subsequent editions. Are there many other books that could be advertised that way after 60 years?

THROUGH HIS MOMENTUM

Sometimes by the intangible but effective momentum of his character and convictions: all he was and all he stood for.

Within a generation of his going Mr. Moody has taken an assured place in Church history as an outstanding soul-winner and evangelist. He is still a constructive force in the religious life of English-speaking nations. Throughout the world wherever Christ is known and preached, he is quoted as the author of pithy sayings and pointed anecdotes that clarify and drive home the teachings and applications of the Bible. Indeed, he is being idealised, and sayings are attributed to him that did not originate with him, but are in his style.

Just as there are "Northfields," conference centres, in all the continents, so there are "Moodys." We hear of individuals being called the "Japanese Moody," the "Chinese Moody," and so on.

Northfield is a Mecca for Christian people from all over the world when they are visiting America, drawn hither to visit Mr. Moody's grave and the scenes identified most closely with his life. Of course, they came when he was still alive.

The triennial meeting of the committee of the International Missionary Council was held at Northfield in 1935. This Council represents the common interests of

the foreign missionary efforts of the Protestant churches in all the world. Why at Northfield? Because "it is associated so intimately with the entire life of the greatest evangelist of the 19th century." At the request of the chairman, Dr. John R. Mott, Mrs. W. R. Moody placed the Homestead (Mr. Moody's old home) at the convenience of the sixty committee members from over a score of nations, for a session. These missionary statesmen and leaders were deeply moved at the house and at his grave on Round Top nearby. One of them told Mr. Moody's daughter who was present that he was led to Christ by her father when he was a student at Oxford University. Dr. Mott marked the occasion by speaking of eight tests of greatness, and showed how Mr. Moody was supreme in them all: great in strength and gentleness of character, great in his entire yielding to the will of God, great in human sympathies, great in his power to move vast multitudes to changed lives, great to command the hearing and respect of scholars, great as a unifying force among Christians, great to multiply doers of the Word, great to inspire unselfishly the consecration of wealth to Christian enterprises, especially to Christian education. And so the momentum of his life is transmitted once again through living media to all nations on earth.

Not long after his father's death, W. R. Moody called on President McKinley at the White House to invite him to Northfield. He was given preference over other callers and ushered into an inner room. Alone with the president Will sought to extend his invitation as quickly as possible, but the president bade him sit down, saying:

"I want to talk with you, Mr. Moody. Do you realise that your father was a very great man?"

"I am sure he was a good man," was the guarded reply.

"But he was a great man too," persisted President McKinley, "and when greatness and goodness are combined you have a rare character."

THROUGH IDEAS AND INSTITUTIONS

Sometimes by ideas he promulgated and institutions he founded.

John Wesley, Martin Luther, Mohammed and a hundred others of ancient times live on in the philosophic and religious systems they originated.

Dr. Gaius Glenn Atkins, of Auburn Theological Seminary, says that when he was writing the life of Cardinal Newman and a study of religious movements in America through the last forty years, he found the names of Cardinal Newman and D. L. Moody in the indexes of the biographies and autobiographies of religious leaders in Great Britain and America more often than the names of any other men in the field of religion during the last two generations. "A striking testimony to their wide and persistent influence."

Mr. Moody preached and propagated Bible truth, and only that. He invented no new "ism," he indulged in no novel speculation, he started no new denomination. Examine the origin of the organisations he founded, and it will be seen that he never duplicated or rivalled existing organisations; but ever since his voice was silenced, his power and influence have been perpetuated, his ideas and words have been reproduced in these foundations.

In previous chapters we have identified his schools and other agencies, and have seen how these grew up to the time of his going. What is their status to-day?

A general observation will first be in order here, reflecting credit upon him as an organiser, and explaining the smooth continuance of his power.

When he died there was a man or woman in every key position who loved him and had worked long enough under him to be familiar with his wishes and convictions, and who was imbued with his spirit of reliance on God. The trustees in every case were solid in sympathy and support. The working staffs all knew him, and were loyal and faithful in their respective positions. So there

was no breakdown when his impressive personality was withdrawn, no stoppage, no friction or rivalry. A marvellous spirit of unity prevailed. Every one concerned recognised his son Will as his father's successor, and gave him allegiance. It was a remarkable tribute to his father. "What would Mr. Moody do?" was the decisive question in any plans under consideration, so long as those who had worked under him remained in administrative posts. To-day there are still three men in active service who were connected with the institutions in Mr. Moody's lifetime, and they have not wavered in their loyalty. They are Stephen Stark, head of the Latin Department in Mount Hermon School since 1896; Aymer F. Gaylord, business manager of the Moody Bible Institute since 1891; and William Norton, manager of the Bible Institute Colportage Association since 1897. None of the trustees of Mr. Moody's day are living, except A. G. Moody and myself, but on the board of the Northfield Schools there are several trustees who knew him as students or otherwise. This is also true of some on the teaching and administrative staffs. A. G. Moody is clerk of the corporation of the Northfield Schools.

Advantage was taken of the attendance of many trustees at his funeral, to hold a meeting that evening at Hotel Northfield to reconsider an intended enlargement of the hotel in view of the founder's death. The hotel is a separate corporation, whose organization was financed by several trustees as an auxiliary of the schools and conferences. All the directors were trustees. The meeting decided unanimously to go forward with the projected plans, feeling assured that the reasons therefor were still sound because we believed the work would go forward successfully under Will's leadership, vitalised and given endurance by the spirit that created it.

It was a great heritage that Will entered upon at Northfield. There were over 600 students in the two schools, with plants valued at $800,000 and endowment of half a million. He took up the task with high vision,

as well as with efficient business judgment and ability. His father's trustees and fellow workers stood by him, and he enlisted the continued support of the many donors his father had secured in aid of the work. As the years passed he added new friends and supporters. Soon new buildings began to rise to meet the needs of increasing numbers of students. When he laid down the presidency he was succeeded by the Rev. Elliott Speer, under whose administration the progress of the schools continued. To-day the roster of the two schools is over 1,100, the plants are valued at over three and a quarter millions, and the endowment has grown to three millions. There are over 20,000 living alumni, many of them prominent in the life of the nation, and many showing their loyalty to the schools by personal and financial support.

As with the schools, so with the conferences, Will maintained the high level of usefulness set by his father. America gradually became conference-minded, every group in the fields of education, industry, recreation, religion and the professions holding its own conventions, but Northfield retained its distinctive character and its front-rank standing. The speakers are eminent and experienced preachers, teachers, and workers in the varied avenues of Christian service. The conferences are centres of interdenominational fraternity. Will organised every year and presided at the General Conference for Christian Workers, which is in direct succession to the unique parent conference originated by his father in 1880. Since his death in 1933 his brother, Paul Dwight Moody, president of Middlebury College (Vermont), has been organizer and presiding officer. This is the only conference under Northfield management and responsibility, but the school facilities are placed at the disposal of other summer conference committees in the interest of home and foreign missions, religious education, and allied objects. Hotel Northfield is also a favourite place for conferences throughout the year.

Will carried the spirit and teachings of Northfield fur-

ther afield by two other branches of work under his personal direction. One was the monthly magazine, *Record of Christian Work,* which gave world-wide circulation to the leading addresses delivered on the Northfield platform. The other effort was called Northfield Extension. Men mightily used of God, like Dr. F. B. Meyer of London, were secured and sent on extended itineraries in this country and Canada, holding miniature conferences in the large centres for Bible study and deepening of Christian experience. Dr. G. Campbell Morgan, prince of expository preachers and teachers, devoted his whole time for several years to this fruitful work under Northfield auspices.

Northfield became a great religious centre not alone because Mr. Moody himself was a great man, but also because he drew great religious leaders to his side. A year ago I went through the files of the several magazines and books and other literature connected with Northfield, and compiled a list of nearly a thousand names of men and women prominent in Christian circles in this and other lands, who had been speakers on the Northfield platform. What an inspiring roll it is! The names of a large number are imperishably inscribed in the annals of the Church Universal. Taking the list as a whole, one may wonder if any other conference platform anywhere has offered such a varied and illustrious grouping of ministers and evangelists, Bible teachers and theological professors, foreign missionaries and home workers, leaders in gospel singing and lay activities.

Turning to Chicago, I gave in a previous chapter some data from the last annual report of the Moody Memorial Church, showing Mr. Moody's surviving power in its expansion in spiritual activities and in material things.

The Moody Bible Institute also exhibits marvellous growth in recent years. The trustees met within a month of the founder's going, with full confidence in the structure he had built. We took action to honour his memory by changing the corporate name of the Chicago Evangeli-

sation Society to "The Moody Bible Institute of Chicago."

When he passed away the student enrolment was about 300, with separate buildings for men and women students. In the annual report for 1935 the corresponding enrolment was 1,079, with a plant embracing 38 buildings, and two others rented. The challenge of one express need after another had led to changes and additions in the Day school curriculum, which now offers seven courses in all; but the English Bible is still central and basic throughout. In 1903 an Evening school was launched, offering to men and women who could attend evening classes the same courses as studied in the Day school, only spread over a longer period. In the 1935 report 1,570 Evening students were enrolled. In 1901 came a Correspondence department, which enrolled 14,854 students in 1935, with an average of about 10,000 at any one time. They live all over this continent and in 27 foreign lands. Fifteen courses are offered, from which each person chooses for himself. Nine years ago a Radio School of the Bible was started by the Correspondence department, thus bringing 1,443 more students under Bible instruction in several courses. In these four schools or departments of the Moody Bible Institute a gross total of 112,222 persons have been enrolled. It has become perhaps the richest source of foreign mission recruits in the world. Some 1,936 students have gone into foreign service under various boards in 43 countries, with over 1,400 still on the field. Twelve have suffered martyrdom.

All these departments conduct examinations and grant diplomas or certificates upon the completion of stated requirements. The Institute does not confer degrees.

Still other activities include a 5,000-watt radio station, W.M.B.I.; an Extension department, whose staff conducts evangelistic meetings and Bible conferences throughout the United States and Canada; and a monthly magazine, *Moody Bible Institute Monthly*, with average circulation of 31,125.

The Institute had not been long in operation before its ideas attracted attention. On the one hand, theological seminaries began to establish parallel courses in the English Bible and in methods of Christian work, separate from the regular course for ministerial candidates, thus training classes of students for whom they had no provision before. On the other hand, similar Bible Institutes or training schools were opened in other cities and other lands, until to-day there are over 75 Bible Institutes, large and small.

The Moody Bible Institute has not swerved from the doctrinal basis and the governing purpose of the founder. It stands four-square on the integrity of the Scriptures as a divine revelation. It has a teaching force of 40 instructors. When Dr. Torrey resigned in 1904 to enter the evangelistic field, Dr. James M. Gray of Boston became dean, and later president. During his brilliant administration the Institute enjoyed great expansion. Upon his retirement in 1935 Dr. Will H. Houghton of New York became president.

While missing the tremendous aid of Mr. Moody himself the Colportage Association has gone forward, largely under the same management, and has branched out in other avenues of usefulness. A résumé of 41 years shows a total publication of over ten million copies of the Colportage Library in six languages and 161 titles. The total of Testaments, Gospel portions, hymn books, tracts and all else reaches a grand total of over seventy million units.

THROUGH CHANGED LIVES

Once again, a man's influence can be measured after he is gone by changes wrought in other lives who live on for many years and pass on the torch of truth to succeeding generations.

Mr. Moody's influence through this channel may be proved by myriad examples. There are multitudes yet living in America and throughout the world, who were converted to God under his personal ministry or through

his printed sermons, or who were led into deeper Christian experience, or stimulated to enter into active Christian service. Spiritual forces released under his ministry are still in action, fructifying all the churches.

The 50th anniversary of his phenomenal campaign of 1873-5 in the British Isles was joyously celebrated in numerous centres by large numbers who recalled their own experiences. These converts were then prominent Christian workers at home or abroad, or leading laymen and women in church and philanthropic activities. Their testimony and thanksgiving were definite and spontaneous —and had stood the test of 50 years. One would have thought it hardly likely that he should influence the classes he did. The compactness of Britain has made it easier to conserve results over there.

When Dr. J. Wilbur Chapman was holding meetings in Glasgow in 1914, a gentleman recalled that when Mr. Moody was there in 1874 there were 54 boys converted in a boys' meeting. Their names were taken. Twenty years later the list was examined, and 42 of the 54 could be traced. Of the 42 only five had back-slidden; 27 were Christian workers, some of them quite prominent. Other statistics of this kind are available.

On Tuesday, March 3, 1874 Mr. Moody concluded the day's services in the Glasgow campaign by meeting a large number of young men in a church. Seventy responded to his appeal for public confession of Christ. Among them was David J. Findlay, aged 16. Last March he observed the 62d anniversary of his conversion. During all these years he has been active in evangelical service in Glasgow, for over 50 years as pastor of St. George's Tabernacle, an aggressive independent church. He has also been a leader in the Quarrier Orphan Homes of Scotland. Mrs. Findlay is a daughter of the founder, William Quarrier.

Similarly Mr. Moody's campaign in the British Isles in 1881-4 is recalled by men like Sir J. E. Kynaston Studd, president of the London Polytechnic and a recent

Lord Mayor of London; Sir Wilfred T. Grenfell of the Labrador; Mr. D. E. Hoste, late director of the China Inland Mission; and numbers of others in both prominent and humble walks of life.

In 1932 I asked Sir Wilfred to autograph a copy of his new book, *Forty Years for Labrador,* for a Christmas present to my granddaughter. On the blank flyleaf he deftly drew a pen and ink sketch of a snowy Labrador hillside, with a white hare scurrying to cover toward a patch of evergreens. This was his inscription:

> "My best wishes to Virginia Powell. I'm an unredeemed debtor to the Moody family.
> Wilfred T. Grenfell."

In October 1933 a meeting was held in the Central Baptist Church of Hartford, Connecticut, in honour of all those who had been members of the church for fifty years or more. Some 38 such were present. It was observed that 16 of these became members in 1878. Inquiry revealed that Moody and Sankey meetings were held in the Hartford Rink in 1878. Here, after 55 years, was fruitage of 16 people still faithful in the service of one of the city churches. Think of that record! Most of them are still living.

After Gamaliel Bradford had written his study of Mr. Moody he wrote in his *Journal,* under date of July 25, 1926, that "the religion of Moody stirred such enormous and profound depths" in his spiritual experience, that it gave him the trick and habit of self-revelation which pushed him forward to write his *Darwin* and *Life and I.*

I am often struck by hearing or reading in print the testimony of prominent people to Mr. Moody's influence in their life and service for Christ. Dr. Albert D. Belden of London has testified on Round Top at Northfield to his abiding influence in the religious and church life of England He said it reached undimmed to the second and third generations, so that to-day the pillars in the

churches look back in many cases to Mr. Moody as their spiritual forefather.

How explain the fact that so many to-day say they knew Mr. Moody well and worked with him, persons of whom the family and associates never heard? Perhaps, the explanation is that their association with him on his tours, though brief and local, was so real, the impression he made on them was so vital, that he remains a living force to them until now.

Of these several streams of influence Mr. Moody's printed sermons are the most permanent. A man's ideas are too often discarded and the institutions he founded diverted by new administrators. The momentum of his character and convictions slows down as those who knew him die off. Other lives influenced Godward by him likewise pass away with the years. But printed matter abides unchanged. We may expect Mr. Moody's influence to be permanently saved to the Church and the world in the last resort through his writings and biographies. His voice will not be silent as long as his sermons are published.

In the peroration of a Founder's Day address, Dr. Robert E. Speer recalled a sermon once given at a Student Conference by Henry Clay Trumbull entitled "Our Duty to Make the Past A Success." Referring to Mr. Moody he said:

"Great as his life and work and character were, even he, like the rest of the great roll in the 11th of Hebrews, having obtained a good report through faith, received not the promise, God having provided some better thing for us, that they without us should not be made perfect. Let us listen to the summons of it to-day as we take up anew the tasks which he began and has bequeathed to us!"

Let us hope and pray that the centennial celebrations of his birth will invigorate those influences toward conversion to God, full surrender to Him, intelligent belief

in the Bible as the revelation of God, and obedience to its teachings, aggressive soul-winning effort, and every element of Christlike character, that flowed from his life and ministry! And he would have all praise and thanksgiving be to God!

Toward the close of his life he uttered this prophetic statement:

"Some day you will read in the papers that D. L. Moody is dead. Don't you believe a word of it! . . ."

I do not, Mr. Moody.

"I shall be more alive than ever. . . ."

I believe it, Mr. Moody.

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"Some day you will read in the papers that D. L. Moody is dead. Don't you believe a word of it! At that moment I shall be more alive than I am now. I shall have gone up higher, that is all; gone out of this old clay tenement into a house that is immortal, a body that death cannot touch, that sin cannot taint, a body like unto His own glorious body. I was born of the flesh in 1837. I was born of the Spirit in 1855. That which is born of the flesh may die. That which is born of the Spirit will live forever."

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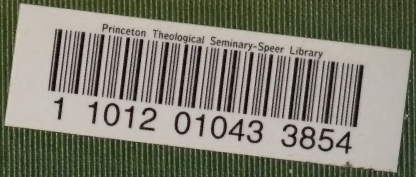
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